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Native Christians split over use of drums and sweetgrass in worship

Some struggle with the propriety of traditional practices

Bill Fledderus

WINNIPEG — On Thursday afternoons Leo Beaulieu meets with a group of 15 or 20 Native friends in a "worship and healing circle." It's a time for sharing, Bible study, mutual support and encouragement. At the beginning of each session the group burns sweetgrass, sage and tobacco as a cleansing ritual, to focus and purify their thoughts and to help rid their minds of distractions.

Beaulieu, a pastoral development worker at the Indian Family Centre in Winnipeg, says that God is bringing about many positive changes in the lives of those involved in the circle, many of whom have been involved with physical or substance abuse. (The centre is operated by the Council of Christian Reformed Churches in Canada.)

Beaulieu, a Native himself, explains that people from the circle attend a variety of churches on Sunday, but many feel there is something lacking in their home churches.

Cautious experimentation

Winnipeg is also home to the Kateri Tekakwitha (KT) Aboriginal Catholic congregation, where Father Noel Boulanger works.

"We burn sweetgrass occasionally in church," he explains, "and we often organize our liturgy around themes such as fire, light and water. We have a healing service once per month which involves a laying on of hands — it's quite well received."

"We're experimenting with ways of incorporating Native expression into our liturgy, but we've refrained from bringing the [smoking] pipe or the drum into the service. Some of our elderly people are uncomfortable with those ideas, although the young are searching for ways such as those to incorporate their cultural identity into their church."

Joe Thomas, parish secretary at KT, is a Native who appreciates the efforts being made at the church. "Native customs give me a sense of who I am, where I come from," he says. He especially appreciates the use of traditional Native kinds of incense with prayer.

Criticism from many sides

Groups like Beaulieu's and churches like Boulanger's face criticism from many sides. Self-proclaimed "born again" Native Christians usually argue that traditional Native practices are essentially pagan superstitions or occult witchcraft

See **NON-NATIVES** *p. 2...*

C.C. FILES

After being told for decades that traditional customs were devilish, the Christian Native community is reconsidering some of them.

Canadian Christians concerned with Mexico's human rights

Robert VanderVennen and Marian Van Til

TORONTO — The human rights situation in Mexico is so bad that Canada should make internationally verified progress in respect for human rights a condition for ratifying the North American Free Trade Agreement with Mexico and the U.S., says the Inter-Church Committee on Human Rights in Latin America (ICCHRLA).

Canada should convey to the Mexican government its concern about violence, the use of torture, abuse of migrants, land disputes, election irregularities and threats to the rights of trade unions, adds ICCHRLA in its second annual report on human rights abuses in Mexico.

ICCHRLA says, too, that far more jobs have been lost in Mexico through efforts to improve the national economy than the 500,000 jobs gained in the factory area near Texas. (Some 22 percent of Mexicans live in extreme poverty.)

'Torture with impunity'

ICCHRLA's report is based on letters, phone calls and documents it receives from the members of churches and justice-related communities in Mexico.

Amnesty International confirms ICCHRLA's findings. Its latest report on human rights violations in Mexico is entitled *Torture With Impunity.* It documents the "continued" and "widespread" use of torture and ill-treatment by law-enforcement agents, "principally the state and federal judicial police." Hundreds of people are "arbitrarily detained and ill-treated by security forces during forced evictions of peasants," says Amnesty. Also, confessions obtained under torture or duress continue to be admitted as evidence in courts.

Ignoring the law

All these abuses are still happening despite the fact that in December of last year legislative reforms prepared by the Mexican National Human Rights Commission and endorsed by President Carlos Salinas de Gortari were approved by the country's Congress. Those reforms included a new law against torture.

Although Mexico has advanced labour laws, those too are regularly violated; and trade unions, controlled by the government, are unable to defend the interests of workers.

Even Mexican businesses are having contentious fights with the government over the so-called "chambers of commerce." The chambers are government-run and, since 1941, have forced mandatory membership on anybody who runs a business. The *raison d'etre* of the chambers was and is political, Luis Rubio, director of the Research Center for Development, told *The Christian Science Monitor.* "It was a mechanism for the ruling party [still in power] to organize and control the private sector," says Rubio.

(See story on page 15 about human rights in Kenya.)

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Miep Verkley profiles Rachel Shawkence, a Native elder from Kettle Point, Ont..p.12
The Schraas write their last letter from Moscow...with love.....p.14

Thinkbit

"People who run away from God live in conflict with themselves."

From: *De spiegel van het boek Jona* by M. Verduin

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News

Non-Natives aware of pagan elements in European Christianity

... continued from p. 1

which Christians are called to shun. Non-Christian Natives are often violently opposed to Christianity in any guise, especially Christianity which attempts to "pervert" traditional Native elements.

Despite the criticism, an increasing number of Native Christian groups and congregations are experimenting with various ways of "acculturating" the Christian liturgy. Urban churches at the forefront of this movement seem to be primarily the Roman Catholic and Anglican churches of Edmonton, Calgary and Winnipeg.

Faith in Native context

At a Native Roman Catholic parish in Edmonton, Father Gary Laboucain has gone to great lengths to incorporate Native symbols into the liturgy. Drum music is often used, as are songs in the Cree and Chippewayan languages. Laboucain's vestments are made of deerhide, braids and beads, and the church is also decorated in Native motifs. When he preaches, Laboucain holds the eagle feather, a symbol of authority.

Sweetgrass is burned as a purification rite before the Eucharist is celebrated, as Mavis Shingoose, a member of the Sacred Heart congregation, explains. "I was really happy when they added the sweetgrass to the service last year," she says, "because now I don't have to do it alone at home. It helps me to purify my body and clear my thoughts before receiving the Eucharist."

When the practice was introduced into church, Shingoose went to her Native elders to talk about it. "They told me that if I felt comfortable with it, if I found it helpful, those were good signs that it was all right," she says.

Laboucain and his entire staff are Natives, and receive the full support of Rev. Jacques Johnson, the provincial superior for the Missionary Oblate order in Alberta and the Northwest Territories.

"Native people are God's children, and we need to stand back to discern what God has already done in them. We need to be open to the idea that they may have things to teach us," he says. "Telling them they have to adopt white ways is the height of arrogance.

Johnson argues that many Natives were in the same category as the Roman centurion and the other Gentiles healed by Jesus. "Jesus declared that those foreigners demonstrated 'great faith,'" Johnson points out.

Evil in traditional Native religions

"Don't get me wrong," says Johnson, "there is a lot of evil in Native religions. Some still feel powerless in the face of 'bad medicine.' Seeking to protect themselves against evil spirits has often led them to turn to other, stronger spirits who were not necessarily good ones."

"Christians need to help Native people realize that though evil spirits can be powerful, they can never equal God. We need to call them to come out of that war to accept Christ as the true source of spiritual well-being, the only one you really need."

Synchretism criticized

Rev. Joe Jolly, head of the Native Evangelical Fellowship (NEF), worries about any attempt to incorporate Native practices which have spiritual connotations into Christianity. (NEF is the main indigenous denomination in Canada.)

"We have to look at Scripture and depend on the testimony of the Holy Spirit as we discern the appropriateness of traditional practices," says Jolly. "I advise people that if they are uncomfortable with something, if they have second thoughts about something like burning sweetgrass, that they should renounce it and have no part of it." Jolly distinguishes such a specific renunciation from a total renunciation of Native culture.

"I know many Native people who are Christians who won't go to powwows or won't enter a sweathouse. Native people, especially, know that the enemy is powerful and real," and someone to be feared, he says. "Many non-Native people don't understand what is involved in some of these practices. Some whites I know have misguidedly joined Natives in a sweatlodge, not realizing they are opening themselves up to the enemy."

Non-Natives who work with Native Christians have a humbling awareness of the great number of pagan elements which are still part of European Christianity.

European Christianity also 'pagan'

"There are at least a thousand pagan elements in Christianity," says Menno Wiebe, head of the Native Concerns wing of the Mennonite Central Committee. He points to Christmas trees, Christmas gifts, Easter eggs and the Easter bunny, as examples which are present in most Christian homes.

"Even the way we design a church," he says, "with a raised podium and benches all facing the same direction, is based on our culture. The way a preacher changes the pitch of his voice when he preaches, the male domination of our church structures.... We're so used to doing things a certain way that other ways immediately seem wrong to us."

"It would be wrong for us to denounce drumming and dancing because of a disdain we may have for the physical. Natives have a holistic view of people which does not separate body, mind and spirit the way we do. They find that if the body is not given vent, a stagnation takes place."

God is not restricted

"Their desire to burn incense is similarly a result of a desire to include the different senses of the body. The way I've heard it explained is that God made the sweetgrass which is burnt, and that in the same way that the scent penetrates every corner of the room, God is not restricted to a certain place."

"Of course, each of us has to be true to his or her own heritage," says Wiebe. "It would be artificial for me to burn sweetgrass on my own or build a sweathouse in my backyard. But if I am invited to a Native service where it is done, or if I am invited to a sweathouse, I can feel free to share in the experience."

He also warns that it is always easier to see demonic elements in other cultures than it is in our own. Wiebe points to the near-deification of the individual, the failure of the corporate ethic and the over-emphasis on the hereafter which mar much of evangelical Christianity as the "planks in our own eyes" which need be removed before we pluck at the "specks" in the eyes of our Native brothers and sisters.

Play unto the Lord

The appropriateness of drumming in a worship service is to be judged by each individual pastor and congregation, according to Ivan Doxtator, a Native who teaches and administrates at the National Native Bible College in Deseronto, Ont. (The college is an independent, Pentecostal-oriented institution.)

"The drum was often used to invoke spirit beings at the beginning of a ceremony. If people are able to put those ideas behind them and play unto the Lord, well, okay. But even if all the people in the congregation agree to using the drum, you also have to keep in mind the effect of such practices on other Natives who could be visiting the congregation," he points out.

No hasty decisions

"I had some reservations at first" about incorporating traditional practices, says Henk De Bruyn, head of the same Indian Family Mission where Leo Beaulieu works. "But now I have seen that these things can enable people to experience the freedom of Christ."

"Once you start, it leads to a whole lot of re-thinking" about what is the Christian way — the Biblical way — to do things, he says. "That scares a lot of people."

"The important thing is not to make hasty decisions but that we [Native and non-Native Christians] journey on together," he says.

De Bruyn takes as his example Paul's attitude toward circumcision. Paul broke with this major Jewish religious-cultural tradition to enable Gentiles to participate in Christ, explains De Bruyn. "If we let that sink in in the transcultural situation, the radical-ness of it should astound us."

He also points to Paul's teaching about meat sacrificed to idols (in Colossians 8): "Christians were free to eat of it. In Christ there is no difficulty. Christ frees us from sin and from the bondage we experienced in our culture."

All Christians, not just Natives, have the task of reflecting on our ways of spiritual expression and worship, concludes De Bruyn.

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Comment

PRESSREVIEW

Carl D. Tuyl

The race is not to the swift," my favourite Preacher says in Chapter 9, but our Minister of Defence is having a break-neck start in this leadership marathon. She had better be careful not to peak before the others have gone off the blocks.

The press has been filled with post-Mulroney observations, all of them betraying a rather firm grasp of the obvious. And in order to insure that his accomplishments would not be forgotten Monsieur's government published a 34-page document which listed its legislative masterpieces.

★ ★ ★

Monsieur's departure threw Alberta's Ralph Klein's fall election plans for a loop. Albertans now might have to go to the polls in the spring, before this anti-Tory frenzy takes a firm hold on them. Mr. Klein wants to make hay while the sun still shines some Tory warmth, especially while Mr. Manning's popularity is headed in the direction of the South Pole.

★ ★ ★

There are month-long hearings being conducted at the Canadian Radio-Television and Telecommunications Commission in Ottawa. Decisions emerging from it could be responsible for the creation of a cable system with up to 300 channels. Just what we need, eh? As if we don't get enough soap opera from the B.C. Liberal party. If it involves an increase in cable subscription (which I think is highly probable) I'll go back to my own system from an earlier era: two metal clothes hangers and a piece of foil. Works like a charm for your local station!

★ ★ ★

The Phoenix General Hospital in Deer Valley, Arizona, believes in the healing power of humour. It turns for its sources of comedy to church bulletins which are indeed a motherlode of farce. I'll quote some of its findings from time to time. Here's No. 1: "This being Easter Sunday, we will ask Mrs. Johnson to come forward and lay an egg on the altar." And in the bulletin of a church unnamed I read that someone's heart attack had been "favourable."

Quebec made it into the national press with the world's tallest snowman. The thing was 28 metres high. I think I could have gone higher with the snow in my back yard.

★ ★ ★

The *Toronto Star*, known sometimes as the Liberal party's house organ, reports that the economy is sputtering to life. All of us together produced 0.9 percent more in goods and services last year than we did in 1991. And that includes my crop of tomatoes, I tell ya. I do my share in the 0.9 percent.

★ ★ ★

I am sure everybody is eager to know the latest MacNews. McDonald's opened its 13,000th restaurant in Acapulco, Mexico. A Big Mac in Hong Kong costs just about one dollar; but in Sweden you will have to plunk down more than $3 for the same cholesterol-ridden delicacy. And there is going to be a McDonald's in India as soon as they can figure out how to serve a Big Mac without beef in that country where the slaughter of cattle is widely banned.

★ ★ ★

These are really tough times for the blue-blood nobles. The Duke of Westminster, one of Britain's richest men, who owns 300 acres of prime London real estate, is quitting the Conservative Party over its proposal to give 750,000 citizens who don't have the right to buy their homes the right to do so. If the change is approved, landlords like the Duke would have to accept a one-time payment rather than rent their properties forever. This Westminster noble is one upset Duke, I hear. He echoes the cry of the decade: "What's this world coming to?"

★ ★ ★

U.S. planes air-dropped food over a besieged Bosnian town. Nobody in the towns was hit over the head with cans of sauerkraut, and ham radio operators hinted that the provisions had landed amid Serbian positions. They haven't yet invented smart wieners, which like smart bombs would ride radar to the target.

★ ★ ★

The U.N.'s biggest, most ambitious, costliest, 22,000-person, $3 billion peace-keeping effort in Cambodia is not very successful. Not quite dead in the water, but certainly not sailing smoothly. Part of the difficulty is in the fact that it is a multinational, multiracial, multicultural mission with all the difficulties of understanding and communication inherent in such a mixed force.

Law enforcement people stormed a bastion of wacky religious nuts in Waco, Texas. Result: dead people all over the place. I once commanded a platoon of Indonesian soldiers who also wanted to storm as soon as they heard a rifle shot. I had a hard time telling them to keep their heads down. Macho stuff is dangerous, I learned.

★ ★ ★

There is alarm in Western governments about North Korea's weapons program that includes an almost operational nuclear capacity, as well as biological and missile potential. Palestinians and Jews keep at each other's throats. So do Hindus and Muslims in India, Christians and Muslims in the former Yugoslavia, Catholics and Protestants all over the map in England. The traditional repentance of the Lent season is being replaced with bomb attacks and slaughter.

★ ★ ★

Let me finish with one more bulletin announcement collected by the Phoenix Hospital: "The rosebud on the altar is to announce the birth of David Alana Belser, the sin of Reverend and Mrs. Julius Belser."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

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Editorial

Should we flog young offenders?

Ever since Cain translated his anger into the murder of his brother Abel, crime has become a statistic. It's doubtful that the rate of crime has been climbing steadily since then or we would by now all be behind bars. So I'm careful not to claim that crime is on the increase. In some areas it may be, in others it may be on the decline. It also depends on what specific crime you're talking about.

But I do wonder if we have not entered a new era in the Western world with respect to juvenile crime. The fact that two ten-year-olds in Liverpool, England, have been charged with murdering a two-year-old tot is shocking, to say the least. And an 83-year-old shopkeeper in Toronto was reportedly mugged by three young thugs, one of whom could have been as young as eight. Only a week ago a shopkeeper was murdered in cold blood by three young thugs so that they could help themselves to a few cartons of cigarettes.

A sign of the times? Probably. Talk to teachers and you will hear that there is a dramatic decline in respect for authority. Talk to some parents and you will hear that they cannot control their children. If they use any kind of force, they are liable to be charged with physical abuse.

The rod or the lesson?

Whenever there is a public discussion of young offenders, you can almost guarantee that you will hear at least two categories of opinions expressed: one which says that young offenders should be punished more severely and one which holds that their crime can be prevented through better education.

Those who hold to the former opinion believe that young offenders are getting off too lightly these days and that they could either be deterred or corrected by stiffer penalties. This group tends to be pessimistic about human ability to change unless external force is applied.

Those who put their eggs in the education basket believe that young offenders do not benefit greatly from punishment but need a change from within. Since they lack a proper understanding of what crime does to themselves and others, they need to be given a new mindset. These people think that human behaviour can be changed with the power of knowledge and persuasion.

A positive focus

The idea of punishment as being a deterrent or corrective has biblical support, not to mention the fact that it satisfies the demands of justice (justice restores a measure of equality to the unequal situation of harming an innocent human being). God himself frequently punishes sin one way or another, and he asks of parents and the state that they punish wrongdoers in an appropriate way, not overlooking the element of mercy.

But punishment carried out in obedience to God must have a redemptive focus, not a destructive one. The Bible often uses the term "chastise" in connection with God's loving attempt to correct his people. Not everyone will experience chastisement in the way it was intended, but that's another matter. Punishment should cause the least amount of damage while producing the greatest amount of justice and good.

Short-lived pain

I personally think that physical punishment is perhaps the least damaging of all forms of punishment. Take flogging as an example. In Deuteronomy 25:2,3 God prescribes flogging as an appropriate way of punishing a guilty person.

In spite of what we may think of flogging, it's a merciful way of dealing with crime. According to Old Testament law, a limited number of lashes must be administered (39 being the maximum), and the flogging must take place in front of the judge. Why these precautions? So that the person will not be hurt too seriously, obviously; but also so that he may not "be degraded in your eyes," says Deuteronomy. God wants us to preserve human dignity when we deal with someone who has committed a crime.

Perhaps flogging or other forms of physical punishment which do not break any bones or damage any organs should be introduced to the penal system of our country, especially when it deals with first-time young offenders. And why not use the strap in schools? Which society is cruel to its children, the one that disciplines them or the one that lets them grow barbaric?

Only a start

I do not look upon punishment by itself as a solution to the problem of youth crime. To fight such crime successfully one would have to look at what causes young persons to commit crimes. That in itself is a very complex matter having to do with the human propensity to sin, the fabric of a particular society and of a particular family within that society and the character of an individual within such a family.

Because this matter of cause is so complex, I also have very little faith in the power of education to change human behaviour, at least not when education is synonymous with schooling. The current influx of crime among younger people and even children must be traced to deeply rooted trends in our societies and cultures.

State schools are powerless against those trends. Unless schools are taken out of the ineffective and cruel hands of large, politicized school boards and given back to smaller associations of parents who understand the meaning of accountability and productivity, and unless they are backed up by good families and other support systems, no amount of education is going to bring the curve of youth crime down.

But we have to start somewhere, and a good place to start may be to reintroduce the element of fear and respect at an earlier level.

BW

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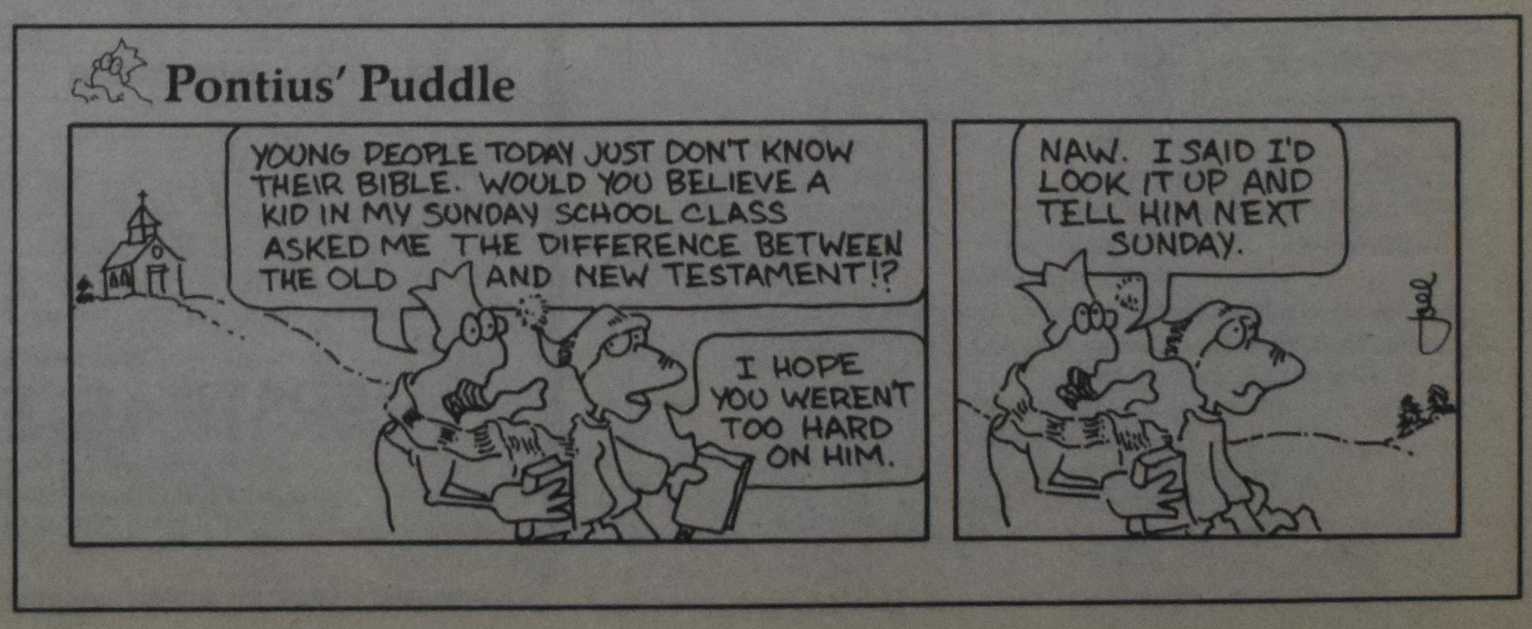
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NAW. I SAID I'D LOOK IT UP AND TELL HIM NEXT SUNDAY.

Letters

The world of water points to a master designer

On this miserably cold day in February I have been warmed by "Ice memories" (C.C. Feb. 12). The expression of quarters and dimes was new to me, but it very vividly recalled the picture of trapped air bubbles when the ice was clear and the water underneath seemed fathomless.

I am looking forward to meeting you on the sheets of smooth ice of the heavenly Jerusalem, possibly on the seventh day of the week or possibly on the first day of the week, or any other day. However, the sea of crystal appears to have fire underneath it so that we may have trouble seeing the dimes or the quads of molecules. But so what, we will see Jesus, all glorious.

The attributes of water in its solid, fluid and gaseous states, which determine how it can fulfil its functions for all life, is a marvel, pointing to the Master Designer. Did you know that water is heaviest at 4 degrees C? That is the reason why deep lakes do not freeze to the bottom, even around Edmonton.

And have you ever measured the speed of one of these tumultuous mountain streams which seem to rush past you in the mountains? It probably was going at the fast clip of three miles per hour (5 km per hour for the converts). If it were to go any faster the erosion would be too much and the supply would not last very long.

Keep meditating and writing, for there are wonderful things to be found in his law.

Cor Labots,
Edmonton, Alta.

Frisian blood rises up

Thanks for the nice piece in C.C. of Feb. 12 called "Ice Memories." It brought back many memories of when I was 12 to 18 years old. I lived in Heeg, where water is plentiful and skating around on all the lakes in southwest Friesland was recreational activity number one.

We also engaged in *skotse rinne* (jumping across floes) over narrow or wide ditches between parcels of land or sliding with wooden shoes over one night's frost to the other side, with many a wet foot or worse as a result.

I was in Friesland last fall for five weeks and still enjoy the landscape there. Friesland will always be my homeland, but I am glad I have come to Canada. I could not live there anymore.

But you made one mistake: that picture you showed was taken in Friesland, not in the province of Holland, South or North. Such a church roof can be found only in Friesland. I always think that I was born in the Netherlands, province Friesland, not in Holland.

I have subscribed to C.C. since 1948 and love to read it.

T. Bosma,
Edmonton, Alta.

Note: *The caption underneath the picture tells where we found it: in an appointment book called* Holland 1992. *It does not indicate where the picture was taken. I know, it's hard for us Frisians to accept that outside the borders of the Netherlands "Holland" can stand for the whole blessed country we were born in, including (perish the thought) Friesland.*
Editor

We can only embrace mysteries

It happened that while I was reading Jeremiah 12:14-17 the letter of Rev. L. Slofstra in your Feb. 5 issue came to mind: "We choose, God chooses too." I am not able to improve on his letter. It was well done, Pastor Slofstra! But I would like to add to what he said.

In the passage of Jeremiah that I mentioned God says, "As for all my wicked neighbours, who seize the inheritance I gave my people Israel, I will uproot them from their lands and I will uproot the house of Judah from among them. But after I uproot them, I will again have compassion and will bring each of them back to his own inheritance and his own country." There is a mystery in this text which we are not able to resolve. It is one of those puzzling texts that we find in many other parts of Scripture, Romans 11:13 being one of them.

And then there's Joshua, chosen by God to be a leader to bring his people into Canaan for their earthly possession, but also chosen to be their leader and teacher into their heavenly heritage. Joshua himself, speaking also for his household, chose to serve the Lord, encouraging the people to do the same.

One of the criminals hanging on a cross next to Jesus chooses to be at Jesus's side in Paradise, and Jesus chooses for him that paradise should be his eternal portion.

The mystery of Jeremiah 12 is that God chooses for friend and foe; yet everyone is responsible for his or her own choosing.

All these are mysteries which we cannot solve, but by true faith we embrace them.

Enno Ennema
Chatham, Ont.

Deplores church's use of contemporary marketing tools

Your Jan. 29 "Society in Focus" column by Jake Kuiken entitled "Franchising Religion" described much of what we observed during a recent 18-month sojourn in a place where we attended a Christian Reformed Home Missions church.

We witnessed the same regrettable marketing strategy used as a contemporary evangelism tool, the same patronizing superficiality and fanciful accoutrements during worship, and a gaping inability to minister to a diverse membership with varied spiritual needs and maturity.

We maintained the greatest respect and admiration for the church leaders and their motivation to reach the unchurched. What is unfortunate is that Home Missions does not grasp the significance of establishing new churches which exchange Christian Reformed doctrine for the "spirit and ideology of progress."

Henry and Linda Devos,
Nanaimo, B.C.

Let the facts speak for themselves

Christian Courier's "Society in Focus" columnist Jake Kuiken reflected strong negative feelings about church growth in general and "Gathering God's Growing Family" in particular (C.C. Jan. 29). Here are pertinent *facts* to help your readers temper their possible acceptance of your columnist's *feelings*.

"Gathering God's Growing Family" has guided and motivated increased evangelistic ministry in the Christian Reformed Church (CRC) for five years, 1988 through 1992. "Gathering"'s heart is its four main goals: 1) concerted prayer for lost and searching people in North America; 2) encouraging and equipping established churches to seek the lost and disciple the found; 3) encouraging and equipping churches and classes to develop new churches which seek the lost and disciple the found; 4) developing partnerships to provide financial resources for "Gathering".

Blessed by God and propelled by the intelligent participation of thousands of his people, this is what is happening:

*Focused prayer for spiritually lost and wandering people is increasing in the CRC. Churches and classes, in direct response to the prayer challenge of "Gathering," are devoting more time to prayer. 430 CRC pastors and other leaders have participated in "Gathering" seminars and retreats. The "Prayer Bulletin" pamphlet is subscribed to by 300 congregations.

*CRC congregations are reaching out more with measurable results. In the five years of "Gathering," 12,388 persons came into the CRC through evangelizing compared to 10,110 persons in the five years before "Gathering". In 1992 about 3,120 people were added to the church through evangelism, 400 more than the year before.

*New CRC congregations are being planted at a much faster rate. In the five years of "Gathering," 88 new churches were born through "Gathering" funding. In the five years before "Gathering" there were 32. In 1992, 16 new CRC congregations received initial funding under "Gathering," eight of them multiethnic congregations. New church development is arguably the most effective way to reach unchurched and pagan North Americans.)

*CRC leaders received effective ministry leadership training. Since 1990, 1,163 leaders representing 383 congregations have attended the "Gathering"/Institute for Successful Church Leadership Conference in Garden Grove, California. All of CRC classes have responded positively to the invitation to recruit leaders! Attendee responses have been 99 percent favourable, with many leaders reporting significant shifts in personal vision and actions because of the conferences.

*$1,150,000 was raised and allocated last fiscal year as part of "Gathering" to support campus ministry and Christian education in Classis Red Mesa in partnership with local churches, classes and the Rehoboth Christian School board.

*Each year the CRC provides direction and accountability for "Gathering" through 200 local funding partnerships and through annual synodical and Home Missions board (U.S. and Canada) review.

These facts about "Gathering" are available through the Home Missions Report to Synod, the minutes of the annual meeting of the Board of Home Missions and the CRC Yearbook.

John Rozeboom, Executive Director
Christian Reformed Home Missions
Grand Rapids, Mich.

Older readers would like bigger print

For years I have read *Calvinist Contact,* now *Christian Courier,* and enjoyed it for the many fine articles it has offered me. However, I am thinking of cancelling my subscription because I can no longer read the small print. I was 88 years young on March 7 and my eyes are not what they used to be (neither is anything else!).

Would it be possible for you to produce the paper in large print? I am sure that I am not the only one with this problem, and all of us seniors would be really grateful if you could do something to help us in this respect....

I wish you God's blessing in the future as you publish this *Courier.* To him be the glory.

Alle Helder
Aylmer, Ont.

I have read your paper for many years but I'm sorry to tell you that I am planning to stop getting *Christian Courier.* My eyes are no good any more so I don't want all the papers [that I used to get].

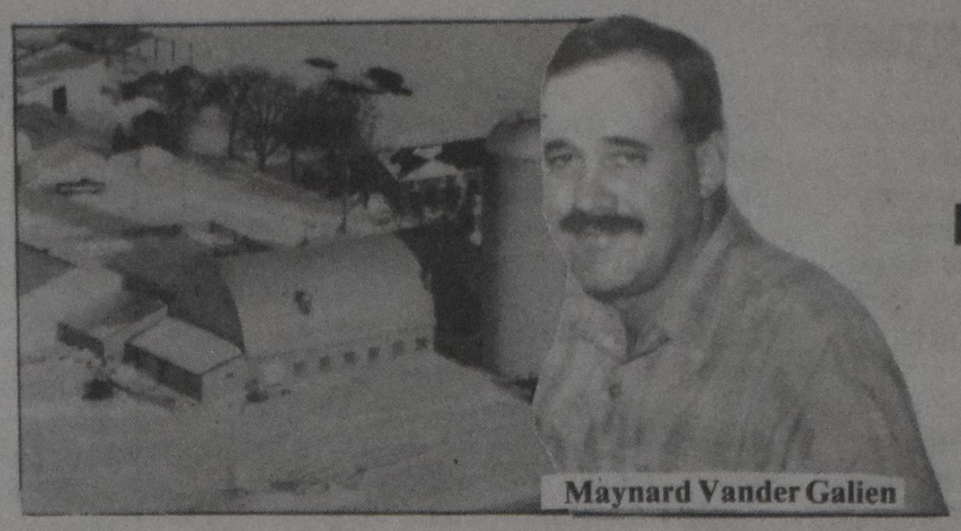
Mary Haaksma
Aylmer, Ont.

Response:

We certainly feel for our older subscribers who can no longer read like they used to and we don't like to lose subscribers for any reason. Unfortunately, putting out a large-print edition is far too costly for a relatively small operation like ours.

We are considering, though, the possibility of providing C.C. on tape for those who are sight impaired. (Look for information about this in an up-coming issue.) In the meantime, perhaps some of our Christian seniors' homes could help residents by providing a couple of copies of C.C. which have been enlarged via photocopier. Or if you live with a relative or at home you might enlist your family's help in getting an enlarged photocopy of all or parts of the paper.

Ed.



Maynard Vander Galien

Rural routes

Straw, yeah .... It's straw I need, right?

The woman on the other end of the telephone introduced herself and said she wanted a couple of bales of hay and wondered if I could deliver them to her address just outside of a nearby town about 20 miles away.

I sell some hay to small hobby farmers who have horses so I just assumed the young woman had a few horses to feed and was running a little low on hay this winter. And I thought she wanted a couple of 800 pound round bales of hay.

I suggested she ask a friend or a relative who has a pick-up truck to take her to see the hay. That way she could pick out the hay mixture she wanted. "Maybe you want an alfalfa–timothy mixture. Maybe you want a grassy hay. Maybe you thought the bales would be bigger and greener," I told her.

C.C. FILES

Straw, which many people confuse with hay, is not an animal feed but is used for animal bedding and as winter mulch in gardens. It consists of the dried stems of such grains as wheat, rye, oats and barley. Hay is a cattle and horse feed made of the dried stems and leaves of cultivated grasses such as timothy, bluegrass, alfalfa and redtop. In the photo, hay is being harvested with a baler which makes the traditional rectangluar bales.

She said she didn't know that there are so many different varieties of hay to choose from and thought hay was hay. She didn't volunteer what she wanted the hay for so I asked her if she had horses to feed.

"Oh no," she replied. "I want some hay in my dog kennels to keep the two dogs warmer and drier. It's so cold and damp and the hay will make it warmer for them."

Hay for bedding? I was glad the caller couldn't see the smirk I had on my face. "Don't you think your dogs will be happier and healthier if you bought them some clean, yellow bales of straw? Straw soaks up the moisture better and it's a lot softer too," I said.

There was a bit of a pause on the other end of the line. It had to sink in a little that she wanted square bales of straw but referred to it as "hay."

"Straw. Yeah. It's straw I need, right?"

I suggested she drop in at a nearby farm and ask the farmer for two bales of straw. "They'll fit in your car trunk and they will only cost you a few dollars."

She thanked me profusely for the hints and said she felt really stupid.

One word makes a lot of difference

Three days later there was a message on my telephone answering machine. A male caller said he was looking for three or four bales of hay and asked if I could call him back if I could spare a few bales.

I assumed again the caller had horses and wanted a few round bales of hay so I rhymed off the popular round bale mixtures I sell to people with horses.

"Do you have square bales?" he asked.

I told him I did but it was mostly pure alfalfa hay that we feed to our dairy cows. Alfalfa is a high protein hay.

"Oh, that's great. That's fine," he said very enthusiastically.

He sounded so please with the word "alfalfa" I wondered what he wanted it for. Maybe his children have rabbits. I had forgotten about the earlier caller and forgot to ask him at the beginning of the conversation. "Do you have rabbits?" I tried not to sound too nosey.

"No, I've got a couple of dogs and I want some hay in the dog house to keep them comfortable. It was pretty cold last week."

"Wouldn't you be better with some nice clean bales of straw?" I tried not to sound bossy.

"Straw. Yes. Did I say hay?"

"At least four times!"

Maynard Vander Galien is a dairy and cash-crop farmer in the Ottawa Valley (Renfrew, Ont.), and writes weekly Rural Routes columns for Valley newspapers.

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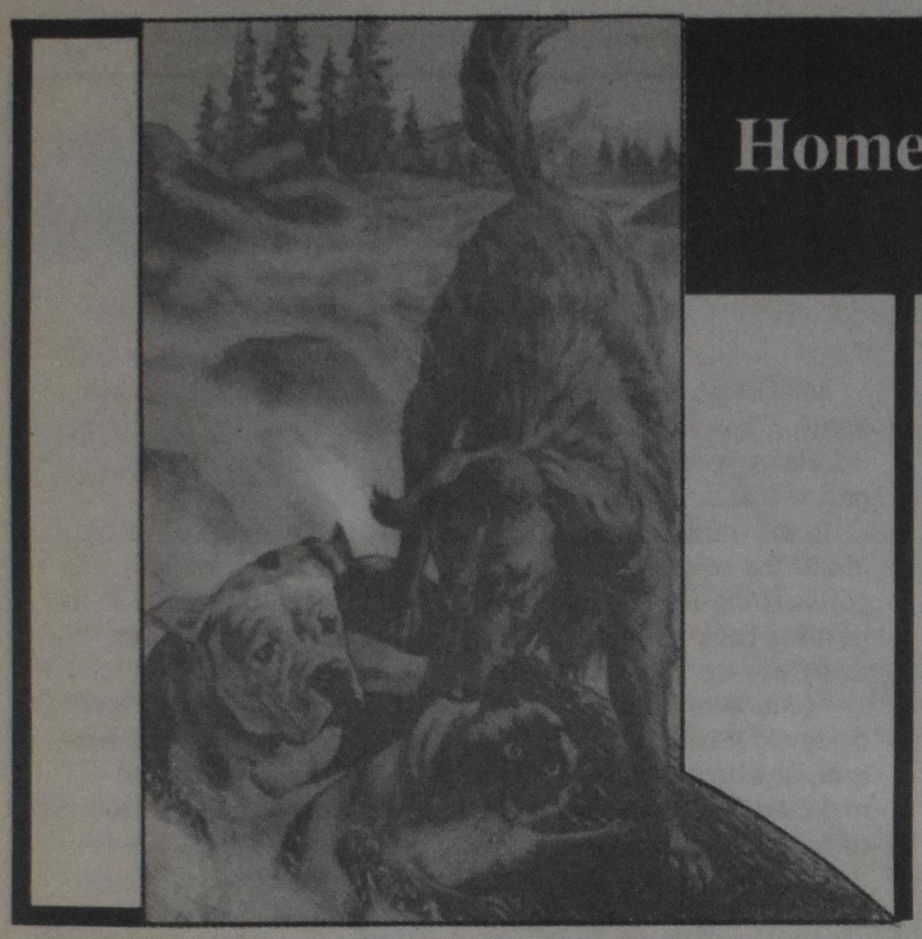

Homeward Bound

Rated Family
Stars Robert Hays, Kim Greist, Benj Thall, Veronica Lauren, Kevin Chevalia, the voices of Don Ameche, Michael J. Fox and Sally Field
Based on The Incredible Journey by Sheila Burnford
Directed by Duwayne Danford

This Walt Disney production is based on Sheila Burnford's now classic, true story *The Incredible Journey.* It's a tale of three pets — two dogs and a cat — who cross parts of the Canadian Rockies (here, California's Sierra Nevada mountains) to return home to their family who have left them in the care of a ranch-owning friend for a while.

The animals are at first content at the ranch. Then, fearing some catastrophe has prevented their family from returning to them, they set off across the mountains for home — and for the various adventures in the wild that make up most of this film.

Dogs were made for loyalty

Shadow is an aging golden retriever. He's wise, trusting and steady, unquestioningly devoted to his human boy — that's why he was made, he says. Chance, a young bulldog, thinks Shadow is stodgy and fawning; he's wary of attachments because he has been pushed from one owner to another and has spent time in the pound (he's a canine abused child). But he gradually learns some important lessons from Shadow.

Sassy, a female Himalayan cat, completes the trio. She gets along with "the boys" on *her* terms. The qualities the writers attribute to the cat, though — a dainty prissiness, dislike of getting dirty, a haughty superiority ("Cats rule, dogs drool"), finicky eating habits — are stereotypical. She is the least developed and most superficial of the three characters. True, it's harder to train cats than dogs, but if the Japanese could film the wonderfully natural dog-cat partnership exhibited in *Milo and Otis,* why can't Walt Disney?

Stereotyping notwithstanding, a strength of the movie is that each animal has specific traits that make it unique and lovable in its own peculiar way (as any animal owner, especially those who have more than one pet, will tell you is true). But *Homeward Bound* goes a bit overboard in attributing human thoughts, behavioural traits and voices to the animals. (The original film version was narrated, a less affected approach.) The human characters (firmly middle class and white, complete with the obligatory freckles on the kids) are not well-developed, presumably because the film spends most of its time with the animals.

Lessons good and bad

For young children there's plenty of drama and pathos. (Children in the audience were highly attentive; some sobbed at sad scenes; several regularly squealed with delight at exciting moments.) Despite that, that are several reasons why adults might be annoyed by this film.

Probably in an attempt to appeal to older children by being "cool," there's quite a bit of smart-alecky talk and name-calling between Chance and Sassy (she's appropriately named!). The remarks are not terribly serious or rude, but it's talk that's not really necessary. And it may give kids the idea that such taunts, and some lack of respect for each other is okay.

And then there's the unnatural manipulation of both the domestic animals and the natural world. It is a well-documented and heart-warming mystery that cats and dogs will endure hardship and near death, travelling long miles to places they've never been in order to reunite themselves with humans they love. (Why haven't I ever seen some informed Reformed musings about the wonderful bond that God created between us and the animals, as stated matter of factly in Genesis? Is that bond, now sin-distorted, the reason almost all "wild" animals who haven't been given reason to fear humankind are amazingly trusting?)

The black bear cubs encountered have a grizzly bear mother (who is, in fact, a male — Bart the bear, easily recognizable as the growler-on-cue in practically every movie and TV show that needs a bear). Then there's the domestic cat popping fish nearly as big as she is out of a swift-running river like bread out of a toaster. And there's the cougar which for no reason other than the show's dramatic purposes chases a dog, in broad daylight, apparently just to be ornery. And in retaliation, just for the "fun" of it, the dogs set up a stunt so that the cougar is catapulted off a cliff into the swirling river below.

One might hope that kids see enough of the better nature programs on TV and perhaps in school, and have been taught enough about the habits and habitats of common wild animals, that they won't think this is part of the "true story" told here.

The film does recognize the positive role domestic pets play in human life and does not minimize the deep attachment and love children (and adults too) develop for such animals. But when it comes to "nature," there is a definite gap between *Homeward Bound* and reality.

Christian editor arrested on sedition charges in Kenya

Various publications removed from newsstands

Richard Nyberg

GABORONE, Botswana (NNI)—Authorities in Kenya have arrested and charged a Presbyterian minister and one of his assistants with sedition after the Christian magazine he edits published articles critical of the government. Church sources in the Kenyan capital Nairobi told NNI in telephone interviews that Reverend Jamlick Miano, editor of *The Watchman,* along with editorial assistant Peter Kihumba, were arrested February 15.

The two men appeared in court a day later and were charged with sedition in connection with an article critical of President Daniel Arap Moi, titled "Moi, Devil's Whip on Kenyans."

The state prosecutor said the article sought to incite "hatred, contempt and disaffection" against the head of state, who was reelected in multiparty polls last December.

Miano was not granted bail after the prosecution argued that the editor was also being tried separately for an earlier story printed in a different church magazine called *Jitegamea.*

Maverick editor?

Presbyterian church official, Stephen Mathai, said he was "not in a position" to say whether *The Watchman* was a church-sponsored publication, but he confirmed that Miano was a Presbyterian minister who worked at the church's Kenyan headquarters in Nairobi.

Independent church sources contacted in Nairobi said the church was trying to distance itself from the article printed in *The Watchman,* adding that officials state the magazine's editorial content does not reflect church policy.

Media crack-down

The sources say such cases involving sedition charges have a tendency of dragging on for months. They added that Presbyterian, Anglican and Roman Catholic clergy have become increasingly vocal in their opposition to policies forged by Moi's government, especially regarding continuing ethnic clashes in western Kenya.

Miano's arrest comes amidst a growing crackdown on the East African country's media. Police raided newsstands February 13 and seized copies of *The Watchman* and *The People* magazines, which also carried articles critical of Moi's administration.

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Concord Act declared unconstitutional in Colombia

BOGOTA, Colombia (EP) — In the wake of recent bombings and drug violence, history is being made for the Christian church in Colombia. Once considered a Catholic nation, Colombia has been declared a non-confessional state, claiming no official religion. The Concord Act, which allowed special privileges for the Catholic church, was ruled unconstitutional Feb. 4 by Colombian courts. In addition, a revised Constitution is expected to be enacted after passage in the Senate.

In a nation estimated to be three percent evangelical Christian (with another two to three percent claiming Christianity, but not associated with the evangelical church), this change may mean greater religious tolerance and expanded evangelical growth.

"We have been second class citizens for years because we are Protestant," said national evangelical leader Ricardo Escobar.

In 1991, the Preamble to the Colombian Constitution was rewritten to declare Colombia a non-confessional state. The rewritten Constitution has passed in the House and is awaiting approval in the Senate. It is expected to be heard later this month.

Eliminating 'state church'

Passage of the Constitution will activate the changes. "It takes the principle and makes it a fact," said Escobar, who is president of the Evangelical Confederation of Colombia (CEDECOL), the body that represents the evangelical church before the government.

The 18th and 19th articles of the Constitution will allow for freedom of religion, creed and worship. "These are basic, unalienable rights," said Escobar. The changes will specify in detail the rights allowed for citizens of all religions.

The Concord Act, issued by the Vatican in the 19th century, gave privileges to the Catholic Church. For instance, only Catholic marriages were given official marital status. In schools, children were required to attend religion classes where they were instructed in the Catholic faith.

In a recent court decision, 16 of the Concord Act's 32 articles were declared unconstitutional.

The decision came in a lawsuit brought by evangelical leaders and lawyers.

All of this change won't come without a struggle. Pope John Paul II recently urged Latin American Catholics to oppose the growth of Protestantism. Escobar believes the Bishop of Bucaramanga, Colombia, "has incited the people to rebel against the government and to disregard the constitutional dictates and continue as they had before."

Continued opposition is expected. At present, Escobar said, the Catholic church is trying to rally a movement to rewrite the Constitution.

New building gives Tanzanian church a clean start

MUGANGO, Tanzania (EP) — Tanzania's Mugango Mennonite Church has a new brick church building, thanks to the efforts of young people who raised money by turning the pastor's backyard into a soap factory.

In this rural, drought-prone area, young people collected discarded cotton seed oil from a gin and transported it in a 55-gallon drum for almost a mile on a rickety wheelbarrow to the pastor's backyard. During some weeks they repeated this tiring trip three or four times.

Mennonite Central Committee worker Marc Hershberger designed a large vat, several feet tall with a spigot at the bottom, in which the youth mixed and cooked ingredients to make soap. The liquid soap was poured into a trough, allowed to harden, cut into bars, and sold.

Proceeds went to the church, which is using the money from the soapmaking project to finance choir tours and for its annual spiritual life conference, in addition to the building project.

Christ's love compels Europeans to seek revival for their continent

UTRECHT, the Netherlands (WEF) — "Christ's love compels us" was the theme of The European Missionary Association (TEMA) Mission '93 congress, held here Dec. 28 to Jan. 2, which attracted 7,500 participants from 23 European countries.

"This is a year of great expectations as Europe moves towards unity. But the needs of the continent cannot be adequately met by political change. Europe needs a spiritual reawakening," said Silvano Perotti, TEMA president.

Speakers from different evangelical organizations and countries challenged the participants not only to pray for Europe but also to adopt lifestyles that are consistent with their message. "We preach Good News but we are often bad news," said Steve Chalke, one of the conference speakers.

Eastern Europeans pray together

One highlight of the congress was when participants from the Eastern European countries of Croatia, Serbia, Bosnia and Albania that are torn by ethnic and religious wars met for joint prayer and praise. They held hands and sang "Bind Us Together Lord" and "We are One in the Spirit."

"It is a miracle to have these people meeting. It shows unity in Christ," said Peter Kuzmic, who is chairperson of both the Protestant Evangelical Council of Churches of Croatia and World Evangelical Fellowship's Theological Commission and was one of the key speakers at the congress. Addressing a special session of people in leadership positions, Kuzmic said leaders should make the "vision and love of Jesus" their "preoccupation."

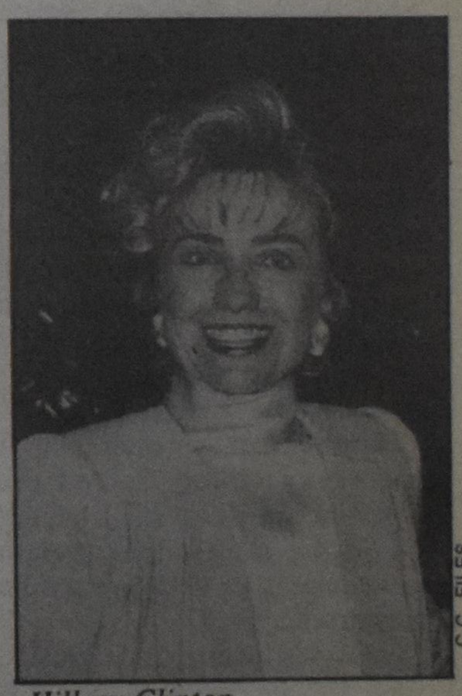
"Leaders should be faithful, opening doors for younger leaders, discovering gifts in the body, especially the younger generation," he said.

TEMA has been organizing mission congresses since 1975. About 35,000 participants have passed through these mission conferences and it is estimated that 10 to 15 percent are involved in some form of Christian service.

Faith important to her, says Hillary Clinton

WASHINGTON, D.C. (EP) — Hillary Clinton says faith in God is an important source of strength for her family. "When Bill is home, he prays with Chelsea every night," she told the Associated Press. "We say grace at meals. When we cannot get to church, we often have a devotional." Clinton said she finds the Bible a "never-ending well that I can go to," and added, "prayer is a very important replenisher."

A Methodist, Clinton appreciates her church's "emphasis on personal salvation," Husband Bill is a Baptist, and Clinton says, "We, of course, think the most important thing is your personal relationship with God, and the denomination you belong to is a means of expressing that and being part of a fellowship."



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Hillary Clinton.

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Fast and slow

Muriel Duncan, editor of the* United Church Observer, *was in New York City (see issue of January 1993). She was struck by the high-speed life of the city. But, stopping in at St. Patrick's Cathedral allowed her the opportunity "to find refuge for a while from the inevitable energy of the competitive life." That led her to the following observations:

"At the start of a new year we often talk in terms of time. Some areas of our life we want to speed up, to achieve more; some areas we want to slow down, maybe to reflect more, spend more time with family and friends. But time is an active factor. We can't adjust our speed without consequences, for better or worse.

"Most of us have a sense of going through life too quickly these days. We have looked for a fast fix for the country's complex problems rather than living with imperfection and seeking understanding; we try to squeeze friendships and relationships into scraps of left-over time and lament loss of intimacy; we try to raise children with an hour of quality time before we drop them off at Guides.

"This happens in our church lives too. At a recent church meeting, I sat with a table group of church leaders who were asked to develop a vision for the church in half an hour. They were wise enough to know it was impossible.

"And yet, without a sense of urgency, without some propelling force, how much gets accomplished? Go too slow and you miss the joy of breakthrough ideas that arrive in the whirlwind.

"So maybe we need a little of each, please. The creative imagination that comes out of energy and stimulation, the clarity of direction that comes in times of peace and reflection.

"And maybe we can continue to live out on the impatient streets if we just remember to duck into our own private St. Patrick's regularly."

Canada anti-Christian?

In* Faith Today *(Jan./Feb. 1993) the well-known Don Posterski discusses the question of whether our Canadian society can be called anti-Christian. His answer is No. In his opinion it is "disconnected interest groups" (he mentions gay activists, assertive feminists, civil libertarian activists) whose activities may lead to the conclusion that our country is anti-Christian.

"There seems to be an increasing number of committed church people across the country who have accepted the assumption that Canadian society is anti-Christian.

"I do no agree. Even though the Lord's Prayer has been dislodged from its unique status in public schools, family structures are diversifying and alternative models are making an entrance into the mainstream of Canadian life, and church attendance continues to decline, there is no broad-based anti-Christian conspiracy in the land.

"Certainly there are reasons to be concerned; but look at the evidence. At least 80 percent of Canadians hold positive views of Jesus. Even though many people use the name of Jesus as a swear word, when they are asked they readily admit to having a measure of both affection and respect for him. When 85 percent of Canadian adults continue to identify themselves as either Protestants or Catholics and still plan to relate to the church at least to receive their valued rites of passage, the country is not anti-Christian.

"Here is the central reality about religion in Canada: *Organized religion does not matter very much to the majority of Canadians.* It is not that the grassroots of the population are active atheists. Rather, they are passive theists. The idea that religion should be given greater importance merely induces a 'cultural yawn.' In the main, Canadians simply put their lives together without any evident need for God.

"Consequently, when there is active opposition to the historic Christian faith in modern Canada, rather than being an expression of 'ordinary Canadians,' the dissent is voiced primarily by disconnected interest groups.

"To assume a cultural conspiracy in society at large will likely foster *avoidance* of the world. In practice, we concoct excuses to escape Christmas office parties, turn down invitations to community social events, depreciate the value of literature and the arts, and pull our children out of public schools. The greater tragedy is that when God's people avoid the world Christ came to redeem, people in the world are left to construct life without considering him.

"Certainly, we should be concerned that Canada is becoming a spiritually impoverished nation. The prevailing disregard for the organizational expression of faith and the waning influence of the Gospel in our culture are regrettable. But when we confuse spiritual indifference with intentional opposition toward the Christian faith, those who go to battle end up slaying people instead of influencing them.

"Let's take another look."

CANADIAN CHURCH SCENE

Jacob Kuntz

What is evangelism?

It doesn't happen every day that one finds a clear biblical statement on evangelism in a mainline church paper. Often there is much confusion on what evangelism really is. Not so in the* Anglican Journal *of January 1993. "There is more to evangelism than being nice," the subtitle says. Evangelism is sharing the Good News. We read:

"The cartoon showed a fisherman standing on a bank of the river, speaking to a bystander who had asked if he was having any luck.

" 'No, I haven't actually caught anything; but I have influenced quite a few.' The cartoon was sent to me with the title taped to it: 'Anglicans in the Decade of Evangelism.'

"I thought that a bit unfair, but it served to point out a certain lack of clarity some of us sometimes have regarding evangelism's goal.

"What exactly is the purpose of evangelism? When we evangelize someone, what are we asking that person to do?

"Church consultations on evangelism frequently spend most of the time attempting to work out a definition, and conclude that everything we do is evangelism.

" 'Evangelism is about sharing Good News,' the participants reason, 'so every time we do something that is good news for someone we are evangelizing. When we visit the sick, or feed the hungry, or support someone who needs encouragement, we are doing evangelism.'

"This is much like the fisherman's remark in the cartoon. His goal was not to influence fish but to catch some.

"Similarly, the goal of evangelism is to bring people into God's Kingdom, not simply to be nice to them.

"We want those with whom we share this news to accept what God offers them in Jesus and to open their lives to God's presence and purposes.

"We invite them to become followers of Jesus and to begin learning how to live as growing disciples. We explain that this new direction will eventually permeate every area of their lives.

"The ministry of evangelism shares the Good News that God's reign has dawned in Christ.

"It invites people to enter that reign and seeks to make disciples of those who do."

Jacob Kuntz is a retired Christian Reformed pastor. He lives in Brampton, Ont.

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Feature

Approaching the holy God (Part II)

The author attended the Sixth Annual Calvin College Symposium on Worship and Church Music, held Jan. 15, 16, in Grand Rapids, Mich. He was one of two people invited to respond to a speech by Cornelius Plantinga, professor of systematic theology at Calvin Seminary. Plantinga's speech explored coming to grips with the changing patterns of worship in Reformed churches today. We reprint Seerveld's response to it in three instalments.

Calvin Seerveld

It would be a mistake, in my judgment, to blame the demotion of God in the church from the majestic Holy One revealed in Exodus 34:6-7 to "gofer" — to blame such dethronement on "popular culture."

Neal Plantinga's general critique is correct and trenchant: as a church communion we have become soft on sin, sweet on God, ignorant of the depth of biblical faith; and we try to be entertaining in our worship services. In the name of outreach we have tended to secularize the horizontally extended arms of the church. Coming out of an authoritarian skid on rationalistic ice, we have oversteered into the emotional mush of manipulative media.

Instead of fingering scapegoats — the "Grand Rapids Machine" is to blame, say outsiders; "popular culture" is the culprit, says the educated Establishment; "traditionalistic old fogies" are the problem, say the ultramodern generation — instead of bewailing loss and assigning blame (which is often mostly protecting one's own turf), could leadership not agree that the American way of death — whether you spell it GREED FOR COMFORT, POWER OF SUCCESS, or SELF-PRAISE — has indeed infected the church we are and love?

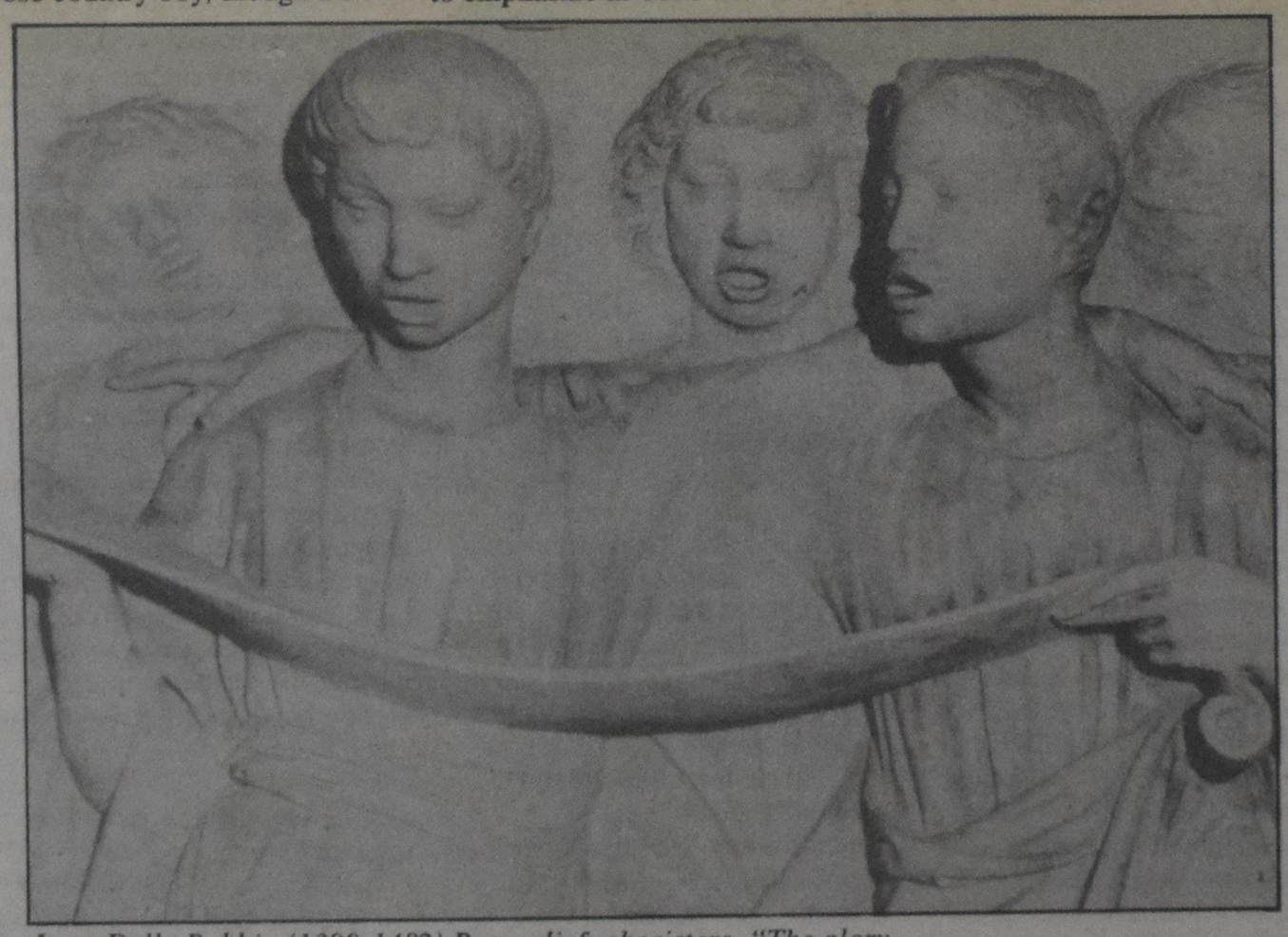
Then whoever opens one's mouth is called upon *not* to yank on the general emergency brake! and *not* continue a secular skid with business as usual, but to destroy one's *own* household idols and offer concrete historical *reform* in one's area of communal responsibility, of which faithful deeds will ripple out and foster that awe of the covenanting LORD God which slowly builds up wisdom in Christ's body on earth.

Rich theological pudding

Let me be specific on theology, liturgy and language:

(1) I have become ever more thankful that my birthright included the Reformed confessions. The Reformed theology I learned from my parents and in catechism gave biblical structure and focus to my life: the glory of the covenantal LORD God who cared for me as a footloose country boy, though a sinner, in Jesus Christ, and who by the Holy Spirit keeps me joyfully busy in God's world during the advent of Christ's coming to consummate history. Calvinian theology remains the best theological pudding I know, not that I haven't stirred in strengths from Lutheran, Anglican, Roman Catholic and Pentecostal emphases too over the years.

That theology is a way to bring living knowledge of the Sovereign God Creator, provident Ruler of the nations, compassionate Redeemer of the whole world, who lies beyond our ken in heavenly splendour yet is the source of daily miracles, whose Word is tried and true. A way to make the awesome God we are to serve vivid and winsome to the microchip generation is to accent Old Testament preaching, to emphasize as believers of the New Covenant an Old Testament biblical theology.



Luca Della Robbia (1399-1482) Bas -relief: choristers. "The glory of the covenantal Lord."

But I don't mean we should go back to the basics of a God who is transcendent but immanent, who predestines salvation but permits "free choice," where the Trinity is made a logical puzzle or mandala, and then once you have orthodoxy you balance it with orthopraxy, and so on and on. One can smother God with distinctions, knocking in attributes plank by plank, just as one can sell out God as an ineffable "high."

Don't lose the intricacies

By Older Testament preaching I mean proclamation which instructs people to read the earlier testament in all its literary and historical intricacies, promises galore, so one comes to see Deuteronomy as a cornerstone of the whole Bible, and to hear from the double-book of Samuel how the incredible God used pop-song writer general-king David, with his utterly messed up life, for the good of God's people; so one meets the LORD God of the veteran killer angels in Isaiah 6; the cosmic Wisdom with servant Cyrus and others in chapters 40-45, 60-62, and witnesses directly the intimacy with which a lamenting Jeremiah struggles in hand to hand combat with the LORD.

That is, if preachers can get themselves out of the way and confront the current generation with the amazing inscrutable LORD of the Older Testament, who still is as close as a parent giving us life breath, concerned with our pain, who works with eccentrics and the dropouts recorded in Hebrews 11 and will save anybody in Jesus Christ, tangibly leading us today by God's booked Word and Holy Spirit, then we may, God willing, reverse the trend of superficializing ignorance Neal has documented.

Submit to an integrated worship order

If part of our problem is "theological," that people walk around, as it were, with only a pocket New Testament or the red-lettered Gospels, so that God becomes shriveled up into a portable drop-in Jesus to follow, a contributing irritant that hinders reform of our Sunday worship services, where we indeed need palpably to meet the awesome God, is (if I may use a philosophical term) a prevalent mentality of *nominalistic individualism* that ruins "liturgical order."

I do not fault God's people, the laity, for wanting something "interesting" to happen in a worship service, so much as I fault the leaders of worship who, perhaps inadvertently, hinder worshippers in a Sunday morning service from meeting God — and meeting God is astoundingly more gripping than pastoral pleasantries, announcements and homegrown or obviously professional "special music." I leave particulars for discussion, but posit as a challenging principle for our Zwinglian-crossed Reformed communion to consider: to recover a sense of God's holiness in a worship service it would help greatly if ministers, liturgists and musician participants all had a vivid sense of their following an integrating order of worship, to which they willingly and imaginatively *submit*.

I learned that from Gerardus van der Leeuw a long time ago: you float free in a sermon, in exhorting or expounding the booked Word of God for the people gathered then and there in life's changing circumstances, but the liturgy, the age-old (not sacrosanct), the weathered order for public worship hammered out through centuries of persecution and reformation is bigger than a preaching elder. Through it the congregated faithful prepare to meet God, coming clean on their sin, and,

continued on p. 11 ...

Music

Music Review

Plain songs about life as a single mother

Heartbeats Accelerating by Kate and Anna McGarrigle. Copyright 1990 Private Music Inc. Distributed by BMG Music Canada Inc. Reviewed by Bill Fledderus.

The McGarrigles are middle-aged folk singers from Montreal, Que., who sing unpretentious duets about how love has failed them, and how it nonetheless still beckons. Their self-composed songs depict the struggles of family life and often portray the day-to-day trials of single, middle-aged women.

The music is simple and sturdy, played for the most part on guitar, piano and drums. Accordion, violin and synthesizer are used more sparingly, to good effect.

Heartbeats Accelerating was produced by Montrealer Pierre Marchand, who is also credited with much of the keyboard work (e.g. synth bass, drum programming). Many of the arrangements on the album are anchored by the spare, creative guitar work of Bill Dillon, a talented Canadian guitarist who has built an international reputation through session work with the likes of Robbie Robertson and Daniel Lanois.

What is remarkable about the McGarrigles' music is its honest, plaintive treatment of everyday experience. There are few other performers in Canada who can present the banal tragedies of contemporary life with such integrity — and who care to do so with such matter-of-fact honesty.

'I Eat Dinner'

For example, in the song "I Eat Dinner" a woman relates how her life has been reduced to the bland experience of eating leftovers and mashed potatoes with her 13-year-old daughter. They eat in silence, while the mother laments: "No more candlelight, no more romance, no more small talk when the hunger's gone.... Never thought that I'd end up like this, I who loved the night. Never thought I'd be without a kiss [and] no one to turn off the light."

Though these lyrics may appear sentimental, trite and self-pitying, the McGarrigles manage to present them with an integrity that can evoke a surprising amount of compassion.

The absence of love is a common theme in the McGarrigles' songs. In those written by Kate McGarrigle, this absence is related in stories about common family tragedies. Examples include "I'm Losing You," a letter from a lonely mother to a son who has moved away; "Leave Me Be," the story of a father who comes to the rescue of his wayward, young daughter, only to find her beyond his reach; and "Mother Mother," the cry of an adult woman who does not feel safe because "somebody's trying to hurt me."

The songs authored by Anna McGarrigle deal with a different and decidedly more popular subject matter: the search for love in the modern urban wasteland. Her compositions range from the detached and wry "Hit and Run Love," which relates how a woman felt "run over" after a brief affair, to the hopeful title track, "Heartbeats Accelerating," which features exotic (synthesized) pipe sounds and a memorable melody.

'Love, where can you be?'

The song, characteristically more "radio friendly" than the "family tragedy" songs, poignantly asks: "Love, love, where can you be? Are you out there looking for me? Love, love, where can you be? Love, I am waiting, heartbeats accelerating. [...] Will you steal into my room? What earthly body will you assume? Love, love, don't slip through my hands. Love, I am waiting, heartbeats accelerating."

Though many Canadians will dismiss the McGarrigles' music, it should have some value for women and men who identify with the experiences related in these songs, who seek some understanding of them or who are looking for relaxing, thoughtful music. Folk music fans will do well to keep an eye on the McGarrigles in the near future.

Approaching ....

...continued from p. 10

fortified by the Holy Spirit, hear God speak. Through it they respond by celebrating the culminating sacramental presence of the Lord in Christ's body and blood, so that they break out uncontrollably in a doxological paean of thanksgiving.

This churchly rubric for congregated worship bears up the preacher and everyone else, primes one and all to be on their knees or standing in reverence, forgetting themselves, and focusing them before the Holy One surrounded by angels.

Democracy or grace?

Liturgical order carves out the cathedral space and trembling pregnancy conducive for us humans to experience God's terrible reassuring holy, distant closeness. If liturgical order is understood to be simply quaint custom, a disposable routine, then one is opting for experiment. While experimentation in congregational worship can be exciting, a corrective to stodginess and rote, continual experimentation with liturgical order is hard on finding God at home, and Sunday worship becomes something different than an occasion to meet God in close intimacy.

If a pastor starts to act on Sunday mornings as a master of ceremonies in charge of a variety of events, and if a "liturgy committee" thinks its task is to put democracy to work in the congregation rather than be judicious ministers of Grace, church worship of God tends to be subverted, as Neal has hinted, to vaudeville.

So we need educated liturgists, for whom "epiphany" is not a foreign word and for whom "ascension" is not an optional service. Gift subscriptions to *Reformed Worship* are a must; and we need shepherding pastors who respect the catholic rubric for worship as their *regula cultus* (rule of worship) before they graduate from seminary.

Calvin Seerveld is senior member in aesthetics at the Institute for Christian Studies, Toronto.

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Rachel Shawkence loves to tell stories

Miep Verkley

Elder Rachel Shawkence lives alone in a tiny house on the Kettle Point Reserve, Ont., on the shores of Lake Huron. She's 83 years old.

A lofty white pine spreads its branches over much of her back yard and behind it a spruce tree towers a good 30 feet towards the cloudless sky. A garden only as big as a child's blanket is staked out and planted where it gets plenty of sun, and somewhere else there is a hill with potato plants.

"I planted those in March," Rachel explains. "Potatoes should be planted in March." A clump of the loveliest yellow lady slippers stands in the shade of the trees, and farther to the back Rachel points out the fasting ground where people used to go to fast for days and wait for a vision. Many of her people are buried there. In the trees, and almost part of them, is the sagging cottage that once was the home of her parents.

Her living room/kitchen doesn't look any different from living rooms and kitchens of her contemporaries: a flowery patterned sofa and easy chair, a bouquet of plastic flowers on top of the television set and pictures of numerous

When I ask Rachel a question she answers with a story.

grandchildren on a shelf.

Rachel hasn't always lived here. She was born and raised on the Stoney Point Reserve, on land that was leased from her people by the Canadian government for military purposes, at the beginning of World War Two. It is now called Camp Ipperwash and is used for training by the militia. The promise that it would be given back at the end of the war was not kept. Her people have staged several demonstrations recently to remind the government of the promise.

I met Rachel Shawkence for the first time when David Suzuki came to the Kettle Point community to introduce his new book, *Listen to the Elders*. She was then invited to take a place of honour on the stage, next to the chief of the reserve and next to David Suzuki. When the chief and other Native leaders spoke to the public, Rachel called them over to her a few times to remind them of one thing or another, and was listened to with respect.

Everything I remember

When I arrive at her house she is busy writing with pencil and paper. She is writing the history of her people, she says; her son wants her to do so.

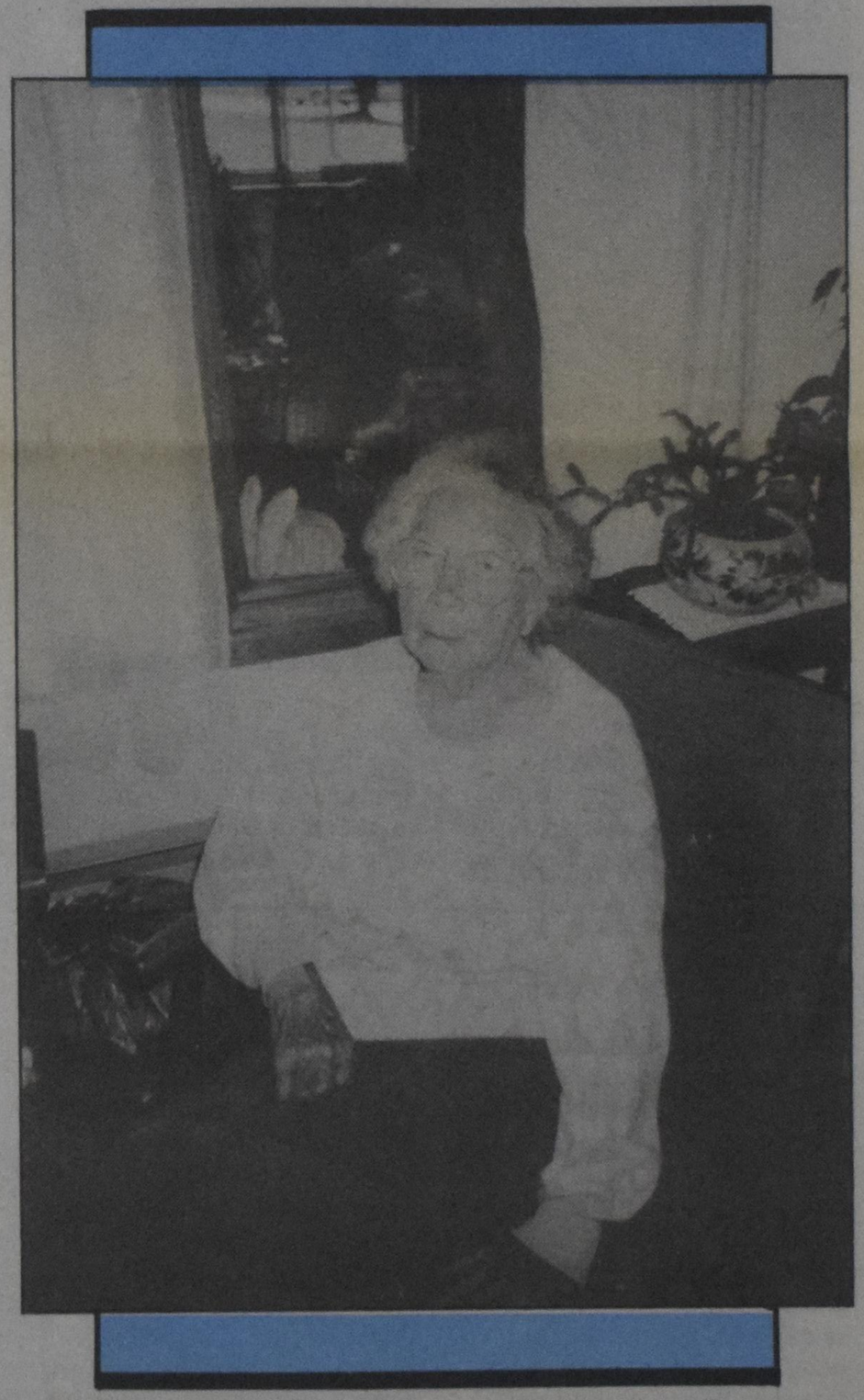
"And what are you writing down?" I ask.

"Everything I remember about this place, from the time our people first started here," she replies.

Now I sit across from her and say I have heard that she knows a lot about medicinal plants and I would like to learn from her. At one time she, with another woman, co-authored a book about herbs, but this was some time ago and the book has gone out of print. So have the one or two others she and some others published about the history of her people. There must be more to write about, for that is what she is busy doing today.

Rachel went to school from age 7 to 14 and after that she stayed home. She would go into the woods with her mother and sisters to pick berries and started to find and identify plants and berries. She didn't learn particularly from her mother, she says; she learned from everybody.

She remembers the snakes that lived in the woods and in the dunes. At night they lay in the hot sand; sometimes they climbed up in the trees and hung from the branches,



frightening unwary travellers.

Other people have told her scary stories about those snakes, which, they said, were as big around as car tires and whose glassy eyes shone like beads in the moonlight. A person meeting up with such a creature would call on the Great Spirit for help. People travelled on foot through the woods, she remembers, or in a canoe along the Aux Sable River.

Something special

When I ask Rachel a question, she answers with a story. She loves drama; her dark eyes, set in a wrinkled old woman's face, watch me closely, and when she sees that I am an attentive listener, she becomes more dramatic yet and tells me one story after another.

"Once I went to the mailbox to fetch the mail, and when I got there, there was a paper, all rolled up like a scroll, on top of it. And suddenly, while I stood there, it thundered in the south, way high up; then it thundered in the west, way high up; and then in the north, way high up. And by the time I had finished reading that scroll, it thundered in the east and way high up, and great drops of rain started to come down, just a few drops of rain, and no more rain. But big clouds were all over the sky. I didn't think I would get my washing done that day, but by the time I was back up to the house there was no more rain, and I did my washing.

"On the scroll it said that a bus would come down to the reserve to get people to the park. They needed people to sing in the park, for there was something special going on. I asked my husband to take me there. He said, 'I'll take you there but I am not getting out of my car.' He took me there and when I got there, I saw this big, tall chief. He was from some place way up north, where the mountains are.

He said he was from where the mountains are, and he had this flag with him, made from red silk with eagle feathers stitched on to it, and the flag was attached to a cedar pole. He said he came to the people of Kettle Point to tell them about the fishing rights and hunting rights, and whatever rights we have. He said, 'I'll say a prayer.

The voice of the Great Spirit

"And first he said this prayer in English, and then he said it in our language, or maybe he said it in our language first and then in English; and he said, 'You'll hear the voice of the Great Spirit whisper through the pines.' Then he ran, and he threw this flag pole and it landed right in the middle of the park, and I could see them feathers that looked as if they were flying, and I could never get that sight out of my mind. So I went and had this flag made that looks like the flag the big chief brought to us, except the feathers are not real, they are made of cloth. I had two flags made, one for me and one for the council.

"One night we had been out playing bingo, and when we came back a big storm came up and there was thunder and lightning all over. I saw a great big star over there. I was watching that star and it seemed to be moving with us; it was moving towards Kettle Point. At first I thought it was the evening star, but it was too late for that and it was bigger than a star. It looked like a U.F.O.

"My niece lives near the lake and she had seen it too. She said it landed in the water, right near the shore. She got the binoculars out and went outside to have a good look. It was near the shore and it looked like a bowl upside down; it had a milky colour. It seemed those lights had seen her look

at them, for they went right out. Then they came on again, like a red ball, and moved real slow and backed away. My niece is home all the time and she had seen it all. Another person had seen it too."

The way of her people

Rachel goes into the bedroom and comes back with a large plastic bag. Together we lift from it a beautiful, hand-woven basket, white, with some red and some green. It has the shape of a U.F.O.; it has a lid and three short legs. On a piece of paper is a note in her handwriting saying that this basket was designed and made by Rachel Shawkence to commemorate the sighting of a U.F.O.

When I compliment her on a fine piece of art she says modestly, "Art is the way of our people." It took her quite a while to make this basket, she admits, and no, she didn't learn this from her mother; her mother's work was coarser.

She shows me some items that she keeps in the basket: three small purses decorated with beads; several colourful necklaces made entirely with beads; and a buckskin headband. The Shawkence women made some of these items, and some she brought back from Manitoulin Island.

We put everything back with care, and then I ask her about the medicine. "Alfalfa is good for arthritis, if you mix it with lobelia and something else." She has forgotten what, but she may remember in a moment, she says. Her cousin was over this morning and had told her about it.

"What about jewel weed, is it good for poison ivy?" I ask. She says, yes, you take the leaves and dab it on where you have the poison ivy; don't rub it, just dab it. Or you can steep it in some hot water and dab it on. It grows in wet places, she says, and when raindrops cling to the leaves they shine like jewels. Sometimes it is called "touch-me-not," for when you touch the flowers when they appear, they'll snap.

"Hemlock is good for poison ivy," she says. "My niece, she once went to the woods and she must have come across some poison ivy. It was so bad she had her whole face bandaged up. An old Indian lady came along and went to my niece's house to ask for something to eat. The woman must have been travelling through there and needed something to eat. She asked my niece, 'Why do you have your face all bandaged up?' and my niece said, 'I have poison ivy on my face,' and the woman said, 'Tell your sons to go and get some of them hemlock needles and steep them up and dab it all over your face and it will go away.' "

Look at the little angels

I have a few issues of the magazine called "Creation Centered Spirituality" with me. Rachel leafs through them and finds a picture of an old Navajo woman.

"Who is this lady?" she wants to know. I look over her shoulder and read the caption for her.

"I am a slow reader," she admits. "Some day you must come and tell me more about those books."

She looks at a picture of angels surrounding the Virgin Mary. "Little angels throwing roses," she says more to herself than to me, and then explains:

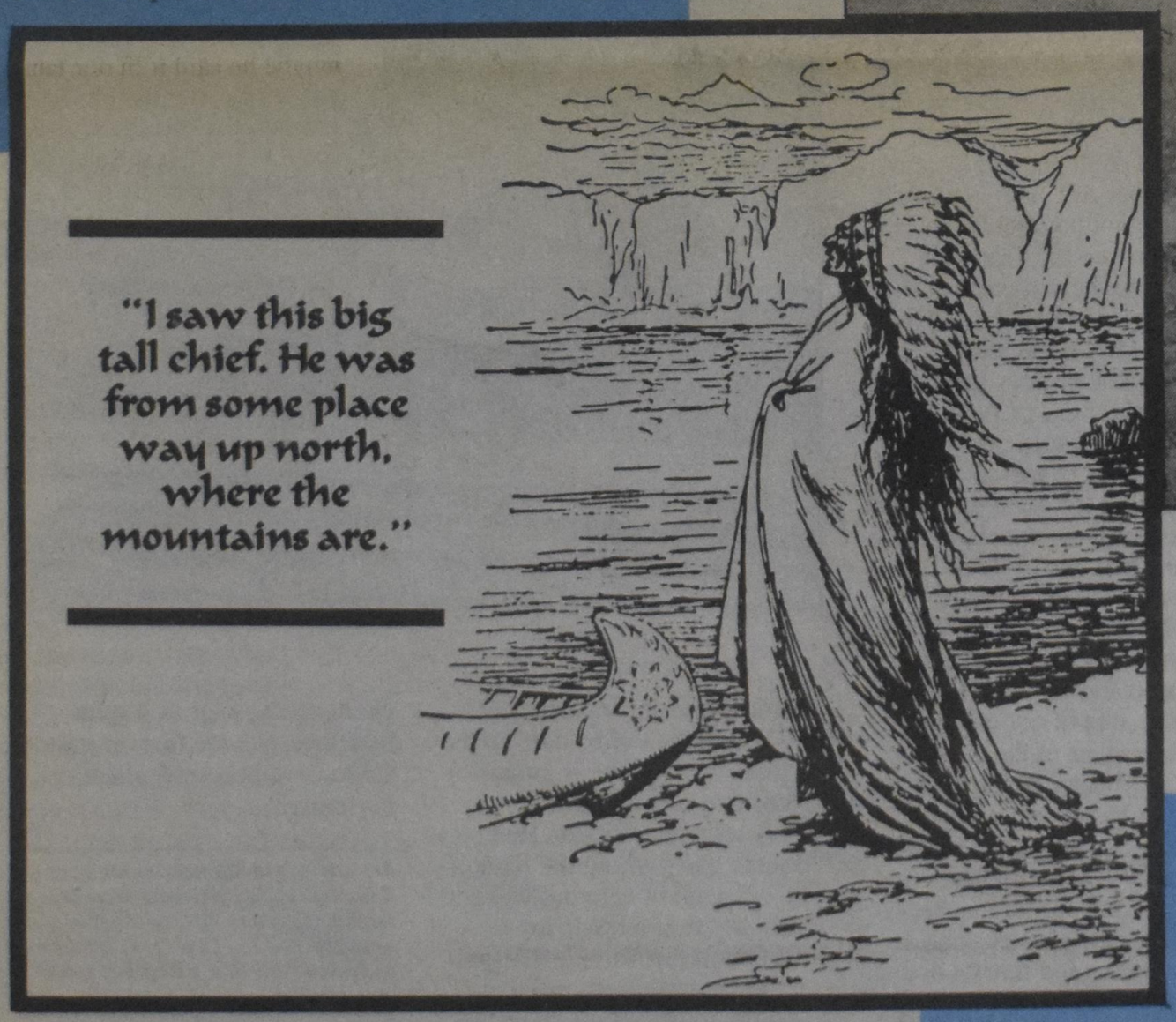
"When my mother died she called out to us: 'Look at the little angels, they are throwing roses at me!' Two of her babies died young, and those angels must have been her babies."

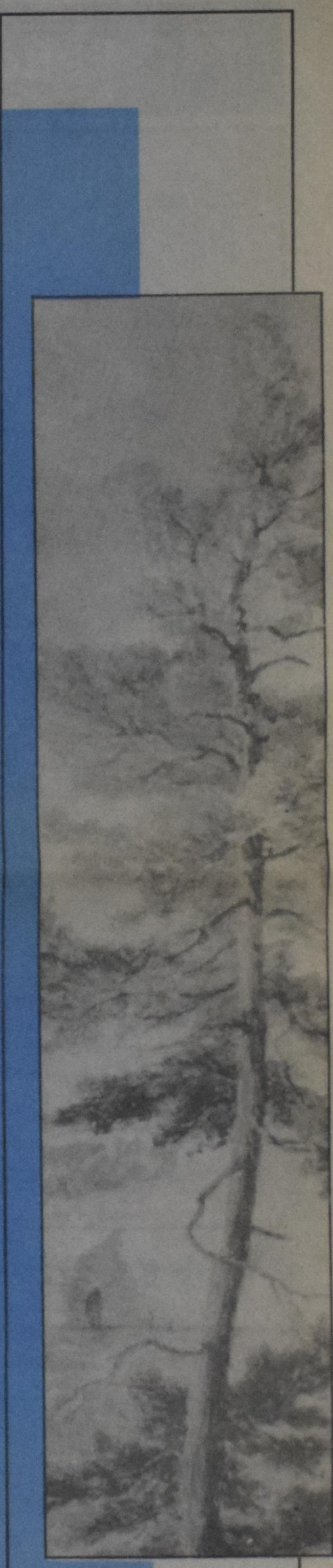
Rachel lets me know she is getting tired. She needs a little sleep, for she is going to a meeting later on and she has to write more stuff for her son. He wants her to write down everything she remembers about the people. He puts it all in a machine, Rachel says. She is curious about my "machine," a tape recorder. "Did it work? Let me hear if it worked," she pleads.

She smiles when she hears her own voice, and when I take out my camera she straightens her back a bit and smooths her hair, which makes her dark eyes seem even darker in her beautiful, knowing face.

"Stand a bit closer," she admonishes me, "are you sure you have all of me? Stand a bit closer!"

When I leave she reminds me: "Did you hear that fellow David Suzuki say that people should listen to the Indians?" I say, "Yes, that's why I came. And I will remember."





Miep Verkley, a writer living in Thedford, Ont., wrote this profile of what she called "a remarkable woman who lives in a nearby community."

World

Letters from Moscow 10

Ray and Wilma Schraa

The temperature had dropped to about 12 degrees C., and for the first time in many days the sun was peeking through scattered clouds when we made our last visit to Red Square. A thin layer of snow covered the cobblestone pavement. The two guards stood motionless at Lenin's tomb. Even on this cool day the ceremony of the high-stepping soldiers at the changing of the guard was watched by many. Historic St. Basil's Cathedral with its colourful domes stands as a silent witness to all the happenings on the square.

Sasha, one of our airforce cadets, and his girlfriend Nataly led us past the guard inside the Kremlin wall. The walls are over two kilometres long, several metres high and 3.5 to 6.5 metres thick. Twenty-one towers on the walls around the triangular 27 hectare area seem to add formidable strength to the whole. No wonder that this fortress was used many times for defence in its long history. Besides offices and museums there are within its walls several churches and the Kremlin Palace of Congresses; and one cannot but notice the Tsar Cannon and the Tsar Bell.

Inside the cathedral of the Archangel Michael, built between 1505-1508, are 46 tombs of Moscow princes and tsars, including those of Ivan the Terrible and his sons. The iconostasis, about 10 metres high and separating the main part of the cathedral from the altar, shows beautiful icons by 15th-17th century Russian masters.

The Kremlin Palace of Congresses was built in 1961. In order to absorb some Russian culture, one of our cadet students took us to the palace to watch "Ruslan and Lyudmila," a ballet based on a poem by A. Puskin, one of Russia's famous poets. It was wonderful, with magnificent scenery as background, gorgeous costumes, great music and terrific acting. It was an experience we will remember.

No shots fired

The Tsar Cannon, close to the Kremlin Church of the Twelve Apostles, is an example of 16th century foundry work. Cast in bronze in 1586, it weighs 40 tons and was intended for defence of the Kremlin. However, it never fired one shot.

On a pedestal of stone stands the Tsar Bell weighing 200 tons and decorated with figures of Tsar Alexei and Tsarina Anna. According to a tourist book this is the largest bell in the world; it is over six metres high. Right beside it is a huge fragment that split off during a fire in 1737.

Just outside the Kremlin wall is the Grave of the Unknown Soldier with its eternal flame. Here are buried the remains of a soldier who died defending Moscow against the Nazi armies in December of 1941. On the tombstone are the words "Your name is unknown. Your feat is immortal."

After wandering on Red Square and visiting the Kremlin one cannot help but wonder what the future holds for the country of Russia. The past centuries have been turbulent and the future seems so uncertain. Many people have lost hope. One of our student officers told us that for him the only important thing that came out of *Perestroika* is that he realized that "North Americans are just ordinary people like us and we can speak more openly. Otherwise nothing seems to have changed."

He continued, "We were told, already in Kindergarten, that 'Grandfather Lenin' would take care of us. But where has that led us? What do we have to look forward to?"

To share our hope and faith in God with some of the military in Moscow has been a challenge as well as a great privilege. We are forever grateful to have been given that opportunity.

Ray and Wilma Schraa are an Edmonton couple who volunteered to teach English and Bible to Russian army officers. They have finished their assignment and this is their last letter from Moscow.

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The **Chr. Ref. Church, Forest,** Ont., is searching for a pastor with strengths in pastoral care, program development and outreach. We are a church of approximately 30 families located in the Bluewater area. We are considering a bi-vocational, part-time position or combined with study. Church profile available from **Janette Winter-Wassink, R.R. #6, Forest, ON N0N 1J0.**

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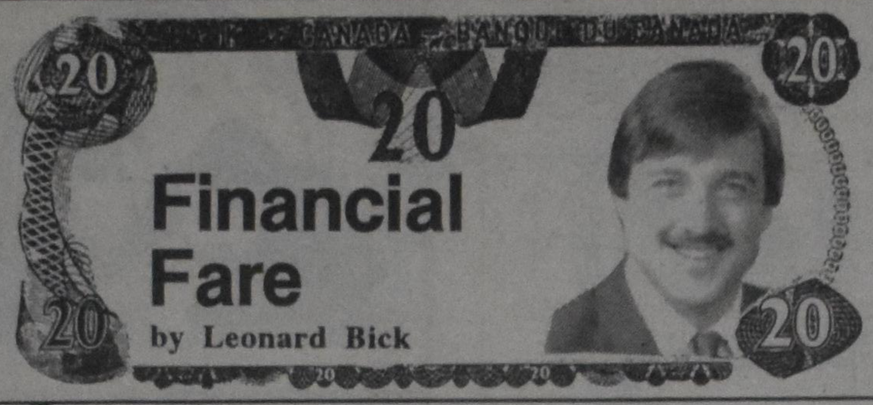
Look for our Calendar of Events on page 23...

Should you invest in oil or gas?



Some form of energy is required to run our homes, cities, factories and places of business. Of course, our trains, planes and automobiles require some form of energy as well. Currently our modern world depends on fossil fuel energy.

Where does the oil and gas industry stand today? Is there some opportunity for investors at this juncture? John Driscoll, President of NCE Resources Group thinks so. According to Mr. Driscoll, "the shortfall of the United States production capability combined with growing future demand for oil and gas will ultimately result in higher oil and gas prices."

No one really knows for sure. However, a review of some facts and figures can shed some light on the subject. Robert Stanger, an analyst from New Jersey, points out that oil consumption rose from 46 million barrels per day in 1975 to 52 million barrels a day in 1978. This 11 percent increase in demand for oil moved the worldwide prices per barrel from $5 to $36 U.S.

Says Stanger "The same magnitude of change in oil consumption has occurred since 1985. The U.S. is obtaining more than 44 percent of supplies from imports, currently the highest level since 1979." Current oil consumption is 67 million barrels per day. It is not unreasonable to see oil prices reaching previous highs before the '90s are over.

Kurt Wulff, an author of a book on the subject, doesn't believe that earth will run out of oil in the foreseeable future. However, the Persian Gulf nations will gain even more control of the world market as Western consumption grows and while western production declines.

Gas is cleaner

On the natural gas side of things, similar events are occurring. Oil and gas prices tend to move in the same direction since one can act as a substitute for the other. With President Clinton saying that his energy policy will be, in two words, "natural gas," there will be an increased demand for gas which will bring increased prices. The statistics shown below tell why Clinton is oriented to natural gas.

This table shows annual emissions from a 250 megawatt electricity generating plant in tons. This size of plant would power a small city.

This data is provided by the U.S. Environmental Protection Agency (EPA).

In tons from:	Sulphur Dioxide	Nitrogen Dioxide	Carbon Dioxide	Particular Matter
Natural gas	3	1,352	622,092	9
Oil with scrubber	2,200	1,855	1,168,240	206
Coal with scrubber	3,780	2,385	1,388,144	207
Coal uncontrolled	27,280	6,700	1,500,000	18,900

Note: *Scrubbers are relatively rare. Oil without scrubbers is worse; Coal is even worse; Natural Gas is the best choice. Nuclear plants generally emit a fraction of the above but involve other environmental hazards.*

Canada, being a neighbour to the U.S., has a natural advantage over off-shore suppliers. This is particularly true in regards to gas where existing pipelines can bring the gas to users quite readily. There are billions of dollars being invested in pipelines to bring Canadian natural gas to the U.S.

In terms of oil exploration and development, U.S. producers spend 50 percent more per barrel on development than Canadian producers. This provides a significant profit advantage to Canadian producers who can currently find and deliver oil at a cost of U.S. $11 per barrel and sell it for around $20, leaving a $9 per barrel profit margin. U.S. producers can currently develop and deliver oil at an average of $16, leaving $4 of profit margin. The economic advantage for Canadian natural gas is almost identical.

The cost of developing oil and gas in Alberta is low for a number of reasons. One reason is that all resource companies are required to provide data on the wells that they have drilled and produce from (governments collect royalties). This data is accessible by the entire oil industry and means that exploration is done with considerably better information. Contrast this situation with oil and gas patches in the U.S. There is some cooperation but there is little in the way of legal requirements to provide access to valuable information. In addition, tax incentives help influence the flow of Canadian investment dollars to oil and gas exploration. These incentives can mean that as much as 60 percent of each investment dollar becomes tax deductible. The impact of these two policies is a healthier oil and gas industry in Canada than in the U.S.

Two issues

Where does this leave investors? There are two major issues. The first is the pure profit motive and the second is ethical considerations.

Let's look at profitability. First of all, with oil prices at current levels (around $20 U.S.) certain Canadian oil producers and investors can make profits today. In addition, if prices rise as Stanger, Wulff and Driscoll suggest, there are a number of types of investments that will benefit even more. One such investment might be shares of an integrated oil company. Certain mutual funds specialize in portfolios of oil and gas company shares. According to Kurt Wulff, the purest play on what he believes to be the upcoming oil crisis is to invest directly in oil and gas wells.

From an ethical standpoint, natural gas for use and investment is the clear winner. It would appear that an investment in natural gas production (wells) is both environmentally correct and profitable as well.

Leonard Bick is a financial advisor in Ancaster, Ont.

Older hockey players, beware

OTTAWA (Canadian Scene) — Since the introduction of Canadian Standards Association (CSA) standards on hockey helmets and face protectors, the incidence of blinded eyes and hockey-related head, eye, and mouth injuries has dropped dramatically. The Canadian Amateur Hockey Association's requirement that players wear CSA-certified helmets and face masks has virtually eliminated head injuries and blinded eyes among minor league players.

Nevertheless, there are still hockey players who need to be reminded of the importance of wearing CSA-certified helmets and face protectors. In a recent 14-month period, 10 people in Canada each lost an eye while playing hockey: the injured players ranged in age from 29 to 45 years old and all played in amateur "oldtimers" leagues.

"We've drummed the message home to young players and improved the protective equipment considerably over the years, but we still need to reach older players," comments Dr. Tom Pashby, an ophthalmologist and a prime mover in developing CSA's hockey and eye protection standards.

Study says impact of AIDS on society may be much less than was predicted

WASHINGTON, D.C. (EP) — A study by the National Research Council of the U.S. has concluded that the social impact of AIDS on the North American society will be less than predicted because the disease is concentrated in "socially marginalized" groups.

The 300-page report examined the spread of AIDS in New York City, which it called "one epicentre of the epidemic." It observed that while "certain confined areas and populations have been devastated and are likely to continue to be, many geographical areas and strata of the population are virtually untouched by the epidemic and probably never will be."

The report noted, "Instead of spreading out to the broad American population, as once feared, HIV is concentrating in pools of persons who are also caught in the 'synergism of plagues': poverty, poor health and lack of health care, inadequate education, joblessness, hopelessness and social disintegration converged to ravage personal and social life."

The director of the study, Jeff Stryker, emphasized that the council was not suggesting that AIDS was unimportant. However, he said, while AIDS is often compared to the Black Death in 14th-century Europe, its political, social and economic impact will not be as long lasting.

The council is part of the National Academy of Sciences, a private organization operating under congressional charter.

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Meditation/Books

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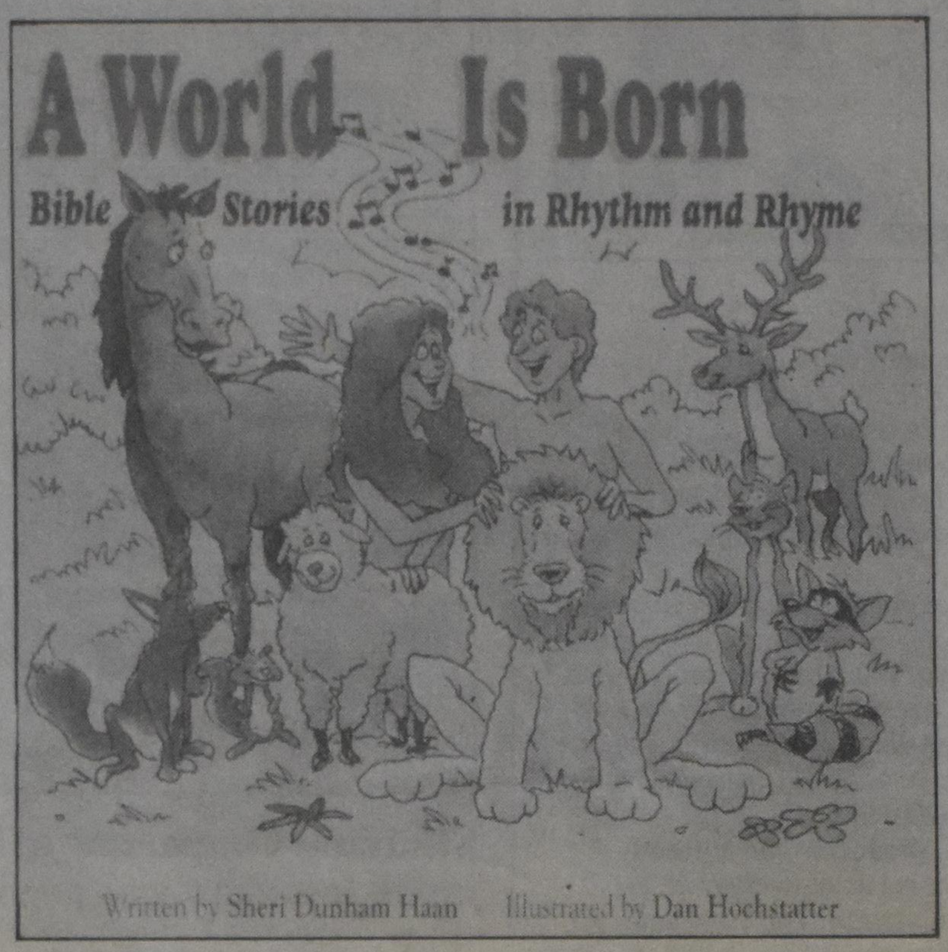
God Speaks to a King, The First Woman, A World is Born, The Time the World Drowned: Bible Stories in Rhythm and Rhyme, by Sheri Haan; illus. by Daniel J. Hochstatter. Wheaton, Ill. Educational Publishing Concepts, Inc., 199, 1992. Hardcover, 80 pp. Reviewed by Doro J. Bakker, Orangeville, Ont.



This series of four Bible story books, aptly subtitled "Bible Stories in Rhythm and Rhyme," contains selected Bible stories that have been put to simple rhyme.

The 4" x 6" format of these books makes them appealing for small hands. Each double-page spread features a brightly coloured illustration and several lines of boldly printed verse. Rhymes and rhythm are appealing and natural ways for young children to learn. What a positive way to reinforce the Bible truths both at home and at school!

Pre-school and Kindergarten-age children love to hear these stories read aloud and will soon be clapping and moving along to their lively rhythm. As the preface suggests, "Read these stories at a pace that is comfortable for you. As you become more familiar with them, you and your children will enjoy a quick, lively pace. Read a line and have your child chant it back to you."

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U.K.: Dreaming about church planting and evangelism

LONDON, United Kingdom (WEF) — "My dream is that we will have churches working together in church planting and evangelism all across the country by the end of the decade," says Dr. David Spriggs, 46, newly-appointed evangelism secretary of the United Kingdom Evangelical Alliance.

"The decade of evangelism is an opportunity for Christians from different traditions to work together," says Spriggs, who until now has been the minister at the Queens Road Baptist Church in Coventry. He takes over from Rev. John Berry, who has returned to the Anglican ministry after four years with the evangelism department at the Alliance.

A national day of prayer for evangelism and a series of conferences on church planting and evangelism are among Spriggs' priorities.

"I want to help as many Christians as possible to lead other people to Christ," he says. Dr. Spriggs took up the new responsibility in February.

Friends of God

Wayne Brouwer

Comfortable deceptions

"All a man's ways seem innocent to him, but motives are weighed by the Lord" (Prov. 16: 2).

R.C. Sproul once preached a sermon that he called: "We've Grown Accustomed to His Grace." He got the title from a song in the musical "My Fair Lady."

He told of his first year as a college professor. He had 250 first-year students in his Introduction to the Old Testament class, so he carefully outlined all requirements in a small syllabus. Three short papers were required, each due at noon on Sept. 30, Oct. 30 and Nov. 30. He explained at some length what he expected in those papers and then reiterated the due dates.

"Let me make it perfectly clear," he said. "I want those papers on my desk at 12 noon on the assigned dates, or you will receive a failing mark for them. The only excuses I'll even consider are if you're confined to a hospital that day, or there's a death in the family."

So Sept. 30 rolled round, and 225 students turned in their papers. When he went to his office, Dr. Sproul found 25 students huddled there, scared to death.

"Please, Professor Sproul!" they cried. "Please don't fail us! Just give us one more day!"

They looked so pathetic that he didn't have the heart to hurt them. "OK," he told them. "One more day! But don't let it happen again!"

"Absolutely, sir!" they said, and scampered off to finish their papers.

Well, Oct. 30 marched off the calendar, and this time 50 students crowded Sproul's office.

"Oh, please, Professor Sproul!" they pleaded. "We did it again! We're really struggling, and we're sorry we couldn't get our papers finished! Can you give us another chance? Please!

Softy that he was, Sproul gave in.

Then came Nov. 30. One hundred and fifty students handed in their papers on time, and 100 gathered around him after class. "Hey!" he said to them. "Where are your papers?"

This time they were as casual and cocky as could be. They said, "Don't worry, Professor Sproul! We'll have them for you in a couple of days!"

But Sproul stopped them cold in their tracks. He opened his black book to the page with their names, clicked his pen and started writing down Fs. Suddenly a murmur ran through the group. "Hey!" they said. "That's not fair!"

Sproul looked at Johnson. "Johnson, do you think I'm not being fair?"

"Yeah," said Johnson, "I don't think it's fair!"

"Your paper was late last time too, wasn't it?" Johnson nodded. So Sproul turned back in his grade book, erased the B at that assignment and made it an F.

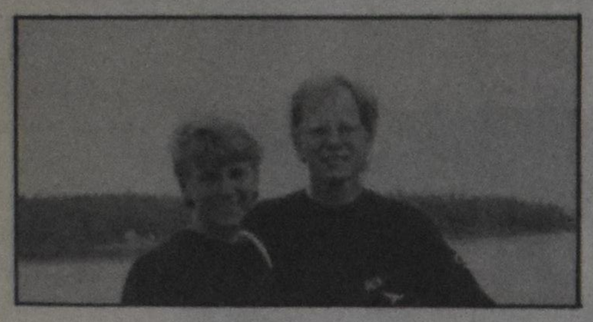
Everyone was stunned! Sproul said quietly, "Is there anyone else here who wants justice?" And very quickly they slipped away to their rooms.

Sproul closed his message like this: "Do you see what was happening? When those first 25 students came begging for leniency, they didn't know if they would get it or not. When they came the second time, their hopes had grown. But by Nov. 30, they came expecting mercy. They planned on it! They came thinking they deserved it!"

They had grown accustomed to his grace. Sound familiar?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Advice/News



Peter and Marja are IN

Dear P & M:

Late last year, the* London Free Press *featured an article by a woman named Susan Ager. Angry about the male hierarchical structure of the Catholic Church, its refusal to ordain women priests and what she felt is its repressive position on sexuality, Ager encouraged women to boycott the church.

Two weeks later, two responses appeared in the* Free Press. *The first came from a woman who described herself as a "recovering Catholic." She felt that the rigors of a convent school had given her powerful negative messages which drove out her fragile spirit and set her up for endless self-recrimination. The second letter came from a man who defended the Catholic Church and its refusal to ordain women and its strict positions on sexual issues. He wrote in part:

"The church did not make the rules. God did. The Catholic Church bases its claim not on male centredness but upon biblical truths. Just read the Bible. Genesis clearly states that man has dominance over woman, not the other way around. And Timothy says that women must be quiet in the church. And if you think that things change over the years and centuries, read Malachi where God says: 'I am the Lord, and I do not change.'"

When I pointed these letters out to my husband, he responded favourably to the man's response by saying, "Good for him. At least he is saying it like it is." To tell you the truth, I was surprised at his statement. I decided to let it rest, except to say, "I believe that since Christ came some of these rules have changed." At this point my husband replied, "That's news to me. I've never heard that before."

This matter has been on my mind ever since. Have the rules or their implications changed? I know more women who feel as I do that Christ, since his interaction with the Samaritan woman, sends a very clear message that we are equal in value and equally able to contribute. I believe this is part of the cultural mandate that you find in Genesis. As Christians we are washed, cleansed and renewed through Jesus. We are now redeemed from oppression, especially within the marriage bond.

Am I totally in left field with my views? And if I'm right, doesn't the above type of conversation open the door to emotional and physical abuse?

Please don't head in the direction of another discussion on "women in office." I would prefer some education on the connection between abuse and the way someone is valued or not valued.

Dear Feeling Undervalued:

God, through his Son, introduced many changes. An eye for an eye gave way to forgiveness and love. Countless dietary laws were replaced with the freedom to eat meat or vegetables as long as we live to the Lord. Endless burnt offerings have given way to Christ's sacrifice once and for all. Adam's dominance over Eve (*after* the Fall) is replaced by sacrificial love and mutual submission. We thank God that Jesus has changed everything and intends to restore all things when his Kingdom comes.

Intuitively, you have grasped the Reformed principle of progressive revelation. This principle understands that earlier biblical teaching must always yield to later insights revealed by Christ himself. That's why his treatment of women and children, not the Old Testament patriarchal model, is our blueprint for male/female relationships So you see, you are not in left field at all.

We need to remember that Christ's way of valuing the oppressed shocked and angered those who held power. Then too, there were those who said that they "had never heard that before." Threatened by these changes, they raised a silencing fist and crucified the Lord. A typically abusive response.

We sense your hurt and dismay. You empathized with the female writer's fragile spirit and expected your husband to do the same. Instead, your husband joined ranks with the male writer who hammered the woman's voice into place. Your biblical belief that Jesus holds males and females in equally high esteem was deeply offended. For that moment you felt assaulted and put down as a second-class citizen. You correctly sensed that such thinking opens the door to emotional and physical abuse. No wonder you were troubled enough to write and have your feelings affirmed.

You and your husband need to talk and bridge the gap that was created by this conversation. Please use this column as a starting point. Also get a copy of the Christian Reformed study report on Physical, Emotional and Sexual Abuse (1992 Agenda for Synod, pp. 313-358). Then speak freely and listen closely to each other. You need to agree on the Christian model of marriage as an equal partnership of mutual submission as developed in Ephesians 5:21-33 where wives are told to submit and husbands are told to give themselves up as Christ did for the church.

For further reading in the areas of relationships between the sexes we recommend *Gender and Grace* by Mary Stewart Van Leeuwen, as well as *Women in the Maze* by Ruth Tucker.

Write to: P&M
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4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

U.N. Human Rights Commission charges repression in Sudan

Accounts of mass crucifixions told

Randy Tift

GENEVA (NNI) — Facing steadily increasing pressure from the world community of nations for alleged human rights violations, Sudan has made a diplomatic about face. During hearings at the 49th Session of the U.N. Human Rights Commission hearings in Geneva last month, Sudan replied to virtually every public allegation made by U.N. delegates and non-governmental observers and seemed particularly sensitive to charges of religious persecution.

U.N. delegates and observers accused the Islamic- and Arab-dominated government of promoting ethnic-religious "cleansing" of mainly Christian and animist Africans, imposing Islamic law on non-Muslim citizens and pressuring displaced Sudanese to convert to Islam in exchange for food and relief aid.

"There is, in practice, no freedom of religious expression" in Sudan, declared British deputy foreign secretary Douglas Hogg in a February 9 speech to the Human Rights Commission. Hogg called on Sudan to grant "unhindered access to all areas where human rights violations have occurred," and voiced support for U.N. action to establish a "special rapporteur" on Sudan.

'Wake-up call'

Sudan angrily refuted Hogg's charges, claiming he "fueled imaginary confrontations between Islam and Christianity."

However, Sudan displayed a reversal of recent policies denying foreigners access to areas where alleged abuses have occurred by allowing supervised visits. Delegates calling for an investigation of Sudan said the country is trying to deflect criticism and avoid passage of a resolution which would be stronger than one passed by the U.N. General Assembly in December.

The December resolution condemned Sudan for blocking relief aid to Sudanese displaced by war. It also accused Sudan of "summary executions, detentions without due process, forced displacement of persons and torture." Some Islamic countries—Tunisia, Algeria, Kuwait, Saudi Arabia—even voted in favor of the resolution. That action became a wake-up call for Sudan.

New charges raised at the February hearings include chilling reports of crucifixions ordered by government forces against Christians and political opponents of the Islamic regime of General Umar Hasan al-Bashir.

'Genocidal reign of terror'

Speaking for Jubilee Campaign and two other religious freedom organizations, Sam Ericsson told the commission that "in Sudan the civil war has led to a genocidal reign of terror directed against the Christian south by the Islamic regime in Khartoum, with mounting evidence of the crucifixion of the male population of whole villages by government soldiers."

Nearly a dozen observer groups called for an investigation of human rights abuses in Sudan. Sudan called the London-based Jubilee Campaign a "Christian fundamentalist group, making false allegations against a number of Muslim countries," and denied most of the charges.

Amnesty International and Middle East Concern backed reports of crucifixions. However, the groups could not confirm specific instances because Western organizations have been denied access to the southern combat areas.

Nearly all Western relief aid and church workers were expelled in mid-August at a time of government military offensives against rebels of the Sudanese People's Liberation Army (SPLA). Foreign workers and Sudanese church leaders claim the government used the nine-year-old civil war to justify keeping foreigners out of areas where its forces have killed hundreds and forcibly deported tens of thousands of civilians. The prime targets of the repression have been black African non-Muslims in the southern and western provinces.

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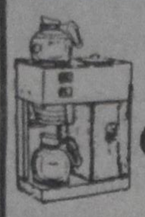

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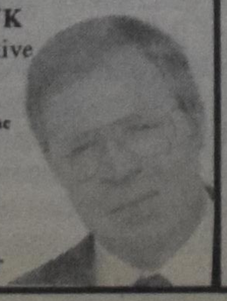

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DYKMAN:

Mrs. Tina Dykman and family would like to thank friends and family who have supported us after the loss of our husband, father and grandfather. Your love, support, visits and prayers have been greatly appreciated during this difficult time.

Thank You

HUISMAN:

We would like to express our sincere thanks to all the dear friends who sat with Ralph Huisman around the clock during the last nine weeks of his life. The prayers, flowers, phone calls, visits and food were also much appreciated.

Thanks also to all who made the funeral service such a comforting experience and to the many friends who sent cards and letters. Above all we give thanks to our heavenly Father, who miraculously spared Ralph from much pain during his illness. Because of this, Ralph was able to express to all who loved him everything that was burning in his heart for many years. We also thank the Lord for granting him his desire to be "with Jesus" and taking him home.

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Anniversaries

1968 March 15 1993

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Robert Buys — at home
Tracey Buys — at home

Open house will be held, D.V., on March 20, 1993, from 10:30 a.m. - 12:30 p.m., in the Fellowship Hall of the First Chr. Ref. Church, 201 4th Avenue West, Owen Sound, Ont.

Home address: R.R. #4, Tara, ON N0H 2N0

Anniversaries

Congratulations to John and Agnes DeGroot (nee Dekker) on the occasion of their 50th wedding anniversary!

Broek op Langedijk — Sarnia
1943 — March 25 — 1993

"Mijn God zal in al uw behoeften naar zijn rijkdom heerlijk voorzien, in Christus Jezus" (Phil. 4: 19).

With praise and thanksgiving to the Lord for his love and faithfulness and with much joy in our hearts, we announce the 50th wedding anniversary of our parents and grandparents,

JOHN and AGNES DEGROOT
(nee DEKKER)

May the Lord continue to bless you both with health and happiness.

Congratulations Mom and Dad, Opa and Oma!

Cor † (1944-1968)
Tena & Len Van Rijs — London, Ont.
Rodney & Patti, Jason, Trevor, Sonja, Sarah, Rachel
Ada & Rich Vanden Berg — Waterloo, Ont.
David, Rachel, Lisa, Jevon
Art & Thea DeGroot — Sarnia, Ont.
Jennifer, Esther, Amaryah
Albertena & Michael Vander Weele — Worth, Ill.
Jeremy, David, Corenna, Joel
Nel & Bill Van Geest — Woodbridge, Ont.
Nate, William, Thomas, Rachel
Jack & Lydia DeGroot — Sarnia, Ont.
Joshua, Joleen
John & Cheryl DeGroot — Sarnia, Ont.
Betty & Tom Van Eck — Kenosha, Wis.
Jonathan, Philip
Marlene & Greg Maggetti — Toronto, Ont.
Jacob
Paul & Brenda DeGroot — Waterdown, Ont.

To celebrate this happy occasion, an open house will be held in the Fellowship Hall of the First Chr. Ref. Church (corner of Exmouth Street and Murphy Road), Sarnia, Ont., on Saturday, March 27, 1993, from 2-4 p.m.

Best wishes only, please.

Home address: 1458 Hunt Street, Sarnia, ON N7S 3M7

Anniversaries

Woodstock — Strathroy
1953 — 1993

With joy and thankfulness to the Lord, we hope to celebrate with our parents,

TJIBBE (BILL) and SJOUKJE BYLSMA
(nee DEGRAAF)

the occasion of their 40th anniversary on Monday, March 15, 1993. We pray that the Lord will bless them for many more years to come.

With love from their children and grandchildren:
Bert & Diana Kingma — Stoney Creek
Jeremy, Christopher, Jennifer
Teresa Bylsma — London
Annette Bylsma — London
Rick & Jacqueline Bylsma — Adelaide
Jason
Charly & Alice Salomons — Strathroy
Kevin, Brian, Scott, Denis

There will be an open house in the Strathroy East Chr. Ref. Church, Metcalfe Street, on Saturday, March 20, 1993, from 3:00 - 5:00 p.m.

Home address: 439 Albert Street, Strathroy, ON N7G 1W8

Linschoten — Brantford

"Give and you shall be given" (Luke 6: 38a).

This was the mandate and promise given to

ARIE and ADA KNYFF

40 years ago.

The Lord has kept His promises.

We hope to celebrate our 40th wedding anniversary with an open house on Saturday, March 20, 1993, from 2-4 p.m., in the Church Hall, 17 Patterson Ave., Brantford, Ont., with our thankful children, grandchildren and friends.

Best wishes only, please.

Obituaries

Veenwouden, Fr. — Brampton, Ont.
1910 - 1993

"The Lord is my Shepherd, I shall not want" (Ps. 23).

HENDRIK VIERSEN

beloved husband of Renny (nee Schabbing), died peacefully on Sunday, Feb. 28, 1993, at Peel Memorial Hospital.

Beloved Father, Grandfather and Great-grandfather of:
John & Sharon Viersen
Julia & Theo (Amanda, Jacob, Luke, Meaghan, Katelyn), Henry & April (John, Cassandra)
Margaret & Bud Hinds
Lyle & Laurie (Lyle, Allysa), Craig, Lisa
Tom & Cynthia Viersen
Gayle, Leigh Ann, Shelley

Any donations can be made to Canadian Lung Association.

Correspondence address: Mrs. R. Viersen, 7900 McLaughlin Rd., 310 H, Brampton, ON L6V 3N2

Classifieds

Obituaries

Feb. 27, 1922 - Feb. 17, 1993

Suddenly on Wednesday, Feb. 17 1993, the Lord called home unto Himself our beloved Husband, Father and Grandfather,

HENDRIK (HENK) BOER

Beloved Husband of Willemtje (Willy) Boer (nee Hamminga).
Dear Father of:
Harry & Barb Boer — Kingsville
Jody, Connie
Mona & Sid Bruinsma — Goderich
Richard, Anita, Paul, John
John William Boer — Cottam
Survived by three brothers, all of the Netherlands.
Predeceased by both parents and one sister.
Also survived by many nieces and nephews.
Funeral service was held on Friday, Feb. 19, 1993, in the Chr. Ref. Church, Essex, Ont., Rev. Bernard Bakker of Whitby officiating.
"Jesus said, 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?' " (John 11: 25, 26).
To this, Henk would have given a wholehearted "Yes." We rejoice that he is with his heavenly Father, but he will be greatly missed by those left behind.
Correspondence address: P.O. Box 155, Cottam, ON N0R 1B0

Ommen, the Neth. Alliston, Ont.
1914 1993

Feb. 25, 1993

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy" (Ps. 33: 18).
On Feb. 25, 1993, the Lord took home our beloved Husband, Father, Opa and Great-grandfather,

JOHN WINTERS

in his 79th year.
Sadly missed by wife Alice Winters (Hansman).
They would have celebrated their 50th wedding anniversary on April 20, 1993.
Cor & Rita Byl — Everett, Ont.
Kevin & Karen (Kara, Kendra), Rachelle
Harry & Willy Eisses — Stroud, Ont.
Monica & Scott
Henry & Martha Winters — Stroud, Ont.
Krista, Marilyn, Heather
Clarence & Wendy Winters — Alliston, Ont.
Amanda, Daniel
John Winters Jr. — Goulais River, Ont.
Survived by five brothers and five sisters in the Netherlands, and one sister, Margje Noordegraaf of Minesing, Ont.
Dad was predeceased by one daughter, Hendrika.
Funeral took place on Monday, March 1, 1993, in Alliston, Ont.
Correspondence address: Alice Winters, R.R. #2, Alliston, ON L9R 1V2

Personal

Christian lady would like to correspond with Christian man, **age 65 to 75 years**, either in Dutch or English. Please write to: **File #2601, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Job Opportunities

We, the members of Bethel Chr. Ref. Church of Saskatoon, Sask. are searching for an **experienced pastor** to lead us. We are a 40-year-old congregation consisting of approximately 55 families.
A church profile is available upon request. Please send inquiries and/or resume to:

Sid Byma
1311 McLorg St.
Saskatoon, Sask.
S7J 0N3
Phone: (306) 343-7147

Wanted, reliable married man for good-sized **dairy farm.** Needs to be able to milk and work with dairy cattle. Contact: **Ridgeview Dairy, Monarch, South Alberta. Phone: (403) 381-9317 or (403) 824-3696.**

Teachers

Agassiz, B.C.: Agassiz Chr. School is seeking to fill **one full-time** position and **one part-time** position. The full-time position can be a combination of two of the following areas: **Kindergarten, learning assistance, Grade 6/7** part days. Please send your resume and state your preference for the areas you wish to teach. A person with a major or minor in **science** would be beneficial to our school. We are also in need of a **Grade 1** teacher to cover a maternity leave for Sept.-Dec. 1993. Please direct inquiries and/or information to:

Colleen Gingerich, Principal
Agassiz Chr. School
P.O. Box 3230
Agassiz, BC V0M 1A0
Phone: (604) 796-9310

Aylmer, Ont.: Immanuel Chr. School will have **possible** openings in **primary, junior** and **intermediate** divisions. Strengths in **French** and **music** preferred. Applicants should send resume to:

Andy Vanderploeg, Principal
Immanuel Chr. School
75 Caverly Rd.
Aylmer, ON
N5H 2P6
Phone: (519) 773-8476

Teachers

Aylmer, Ont.: Immanuel Chr. School will have a **possible** opening for a **teaching principal** for September 1993. Interested candidates forward application to:

John KrienseLokker
R.R. #1
Brownsville, ON
N0L 1C0
Phone: (519) 877-2519

Bowmanville, Ont.: Knox Chr. School has two **definite** openings at the **Grade 3** and **Grade 6** level for the 1993/94 school year. Interested qualified applicants for these positions are invited to apply. If you would like to join our team of dedicated Christian teachers at a dynamic, growing school (present enrolment: 225) in a modern, up-to-date facility, please forward your letter of application and resume to:

Bill Helmus, Principal
Knox Chr. School
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Phone: (416) 623-5871

Brampton, Ont.: John Knox Chr. School seeks applications for an additional **full-time** staff member in the **primary/junior grades** for the 93/94 school year. **French** and **music** an asset. All interested in applying, please forward your application and resume to:

Mr. I. Witteveen, Principal
John Knox Chr. School
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
Phone: (416) 451-3236

Burnaby, B.C.: John Knox Chr. School has openings for the position of a **Grade 5/music** teacher and also an opening for a **Grade 1/2** position for the 1993/94 school year.
Interested applicants send resume to:

S. VanderWoud, Vice-Principal
8260 13th Ave.
Burnaby, BC
V3N 2G5
Phone: (604) 522-1410

Calgary, Alta.: Calgary Chr. School (K-12, 520 students) in sunny Alberta, is looking for **three teachers** to join our staff for the 1993/94 school year. We have an opening in **Grades 1 to 3**, another in **Grades 4 to 6**, and a third one in **instrumental music, Grades 1 to 12**. If you are interested in being part of a vibrant team of teachers in an exciting school, please forward your resume to:

Anita Veeneman
c/o Calgary Christian Schools
2839-49th St. SW, Calgary, AB
T3E 3X9
Fax: (403) 242-1182.

Teachers

Cobourg, Ont.: Northumberland Chr. School has a **possible** opening for a **primary** teacher. We are a multi-denominational school in a terrific country setting. Please call: **Henry Lise, Principal**

Phone: (416) 372-8766
or send resume to:
R.R. #5
Cobourg, ON
K9A 4J8

Drayton, Ont.: Calvin Chr. School invites candidates to apply for a **possible** opening in **Grade 5** for the 1993/94 school year. The ability to teach **French** will be regarded as **an asset.**
CCS is a well-established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of about 230 students and a faculty of 11 teachers for next year.
As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, single-grade classrooms, and extensive extra-curricular activities.
If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to:

Mr. A.J. Vanderstoel, Principal
Calvin Christian School
Box 141, Drayton, ON
N0G 1P0
Phone: (519) 638-2935
Fax: (519) 638-2935

Duncan, B.C.: Duncan Chr. Elementary School (K-7, 190 students) has for September 1993, an opening in **Grade 5, 6 or 7**. Please address inquiries/resumes to:

Mrs. J.M. Spyksma
Duncan Chr. Elementary School
5781 Chesterfield St.
Duncan, BC V9L 3M1
Phone: (604) 746-5341
Fax: (604) 746-3615

Dunnville, Ont.: Dunnville Chr. School invites applicants for two openings for the 1993/94 school year. One position **50% special eduation,** and one **100% intermediate** position. Candidates should send inquiries to:

Mr. Richard Van Egmond, Principal
Dunnville Chr. School
Dunnville, ON N1A 2B4
Phone: (416) 774-5142.

Fruitland, Ont.: John Knox Memorial Chr. School seeks applications for a **full-time Grade 7** position. Interested teachers should contact the school for information and application forms. The deadline for applications will be **March 20.** Please contact:

Mr. J. de Jager, Principal
795 Hwy. #8
Fruitland, ON L8E 5J3
Phone: (416) 643-2460

Teachers

Hamilton, Ont.: Calvin Chr. School invites candidates to apply for teaching positions. We have a **definite** opening in our **primary division** and a **possible part-time** position at the **senior elementary level**, where the ability to teach **French** would be a definite asset.
CCS has served the Hamilton area since 1952 and we anticipate a student enrolment of about 350 students for the next academic year. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support.
If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:

Mr. A. Ben Harsevoort,
Calvin Chr. School
547 West Fifth St.
Hamilton, ON L9C 3P7
Phone: (416) 388-2645
Fax: (416) 388-2769

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **full-time Grade 2** teacher for the 1993/94 school year.
Interested teachers are encouraged to contact the school by writing to:

Mr. Doyle Smiens, Principal
Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Thank you for your interest.

Lacombe, Alta.: Lacombe Chr. School, approx. 340 students in K-9, located in Central Alberta, invites applications from qualified teachers for a **definite elementary learning assistance** (resource room) position, as well as for a **possible junior high math-science-computer studies** position, and an **upper elementary-junior high French** position. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

Wernart van Deventer
Lacombe Chr. School
P.O. Box 1749
Lacombe, AB T0C 1S0
Phone: (403) 782-6531
Fax: (403) 782-5760

Nanaimo, B.C.: Nanaimo Chr. School is accepting applications for three additional teaching staff: one **Grade 5 teacher**, one **Grade 7 teacher** and one teacher for **junior high, French** and **other subjects.**
Contact:

Ben Hendricks, Principal
Nanaimo Chr. School
198 Holland Rd.
Nanaimo, BC V9R 5K3
Phone: (604) 754-4512

Classifieds

Teachers

Penticton, B.C.: The Penticton Community Chr. School Society has an opening for the position of **principal** for the 1993/94 year. This interdenominational school serves 80 students, Kindergarten to Grade 7. Individuals who are interested in becoming a part of the vision for this young school may send resumes and references to:

P.C.C.S.S.
c/o Leanne Fairholm
1498 Government Street
Penticton, BC V2A 4W1
Phone: (604) 493-5233 (school)
(604) 493-9294 (home)
Fax: (604) 492-5281

Port Perry, Ont.: The Scugog Chr. School, located on the scenic shores of Lake Scugog, just a short drive northeast of Toronto, is accepting applications for **possible** openings at the **junior and intermediate** levels. Our preferred candidates would have **strength in music and/or French**. We will also have a **possible half-time Kindergarten** position. The possession of an **Early Childhood Education Certificate** would be considered an asset. If you are interested in any of the above positions, please forward your resume to:

John Lunshof, Principal
Scugog Chr. School
P.O. Box 3308
Prince Albert, ON L9L 1C3

Prince George, B.C.: Cedars Chr. School has **definite** openings for the 1993/94 school year in the **intermediate grades** as well as a **possible** opening in the **primary grades.** Resumes and references should be directed to:

Cedars Chr. School
701 North Nechako Road
Prince George, BC V2K 1A2
Phone: (604) 564-0707
Fax: (604) 564-0729
Attention: Mr. John Reems.

Red Deer, Alta.: The Red Deer Chr. School has three **possible** openings for the 1993/94 school year, including two in our **primary** division and one in **music/drama.** Successful applicants will be joining a dynamic staff in a rapidly growing school with plans for a new school building in the near future.
Resumes and inquiries should be directed to:

Mr. R. Duggan, Principal
14 McVicar St.
Red Deer, AB
T4N 0M1

Teachers

Sarnia, Ont.: Lambton Chr. High School invites applications for a **possible French** position for the 1993/94 school year. Please send your letter of application and resume to:

W. Drost, Principal
Lambton Chr. High School
295 Essex St.
Sarnia, ON
N7T 4S3
Phone: (519) 337-9122

Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, **possible** openings in the following areas: **primary-music/band/choir, 4-12, English, 8-12, social studies, 8-12, French, 4-12.** Please address enquiries/resumes to:

Mr. Evert Vroon, Principal
c/o B.V. Chr. School
P.O. Box 3635, Smithers, BC
V0J 2N0

Smithville, Ont.: Smithville and District Chr. High School invites applications for **possible** openings in **industrial arts, science, co-operative education** and **library.** Please submit your applications to:

M. Stroobosscher, Principal
Smithville District Chr. High School
6488 Smithville Road
Smithville, ON L0R 2A0

Strathroy, Ont.: John Calvin Chr. School has a **definite** opening in the **junior division,** Grades 4,5 and 6, for the 1993/94 school year. All qualified and interested applicants should send their letters of introduction and resumes to:

Henry D. Wiersema, Principal
J.C.C.S.
48 York St.
Strathroy, ON N7G 2E3
Phone: (519) 245-1934
Fax: (519) 245-1934

Surrey, B.C.: Fraser Valley Christian High School is an interdenominational school in the reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for a **music** teacher, an **art** teacher, a **math/computer studies** teacher and a teacher with interests in one or more of the **humanities.**
Applicants should send resumes to:

Al Boerema, Principal
Fraser Valley Christian High School
15353 - 92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

Teachers

Surrey, B.C.: Surrey Chr. School invites applications for the following full-time teaching position available for the 1993/94 school year: **Grade 1, Grade 3, Grade 4, and Grade 6**; ability to teach **French** at the **intermediate level** is an asset. We are also inviting applications for a **full-time learning assistance** teacher. Applicants must qualify for B.C. certification. Please send resumes to:

Mr. Anthonie Jansen, Principal
Surrey Chr. School
9115-160th Street
Surrey, BC V4N 2X7

Taber, Alta.: Taber Chr. School has a **definite** opening for a **primary teacher** for the 1993/94 school year. Interested, qualified applicants are invited to apply. Please send your letter of application and resume to:

Henry Ronda, Principal
Taber Chr. School
Box 2256, Taber, AB T0K 2G0
Phone: (403) 223-4550

Trenton, Ont.: Trenton Chr. School invites applications for a **possible** opening in the **primary division** for the 1993/94 school year. Please send your letter of application and resume to:

Jeremy VanDuyvendyk, Principal
Trenton Chr. School
20-4th Avenue, Trenton
ON K8V 5N3
Phone: (613) 392-3600

Vancouver, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having **openings at several levels** for the 1993/94 school year. If you are a fully-certified teacher and would be interested in participating in the development of Christian education in the Vancouver area please send your resume, indicating your areas of interest and expertise, to:

Ron Donkersloot, Principal
Vancouver Christian School
3496 Mons Drive, Vancouver, BC
V5M 3E6

Wyoming, Ont.: John Knox Chr. School will require a **full-time teacher** for the **primary** or **junior grades** and a **half-time teacher** for the **primary** grades. Send resumes or inquiries to:

William Hordyk, Principal
Box 81, Wyoming, ON
N0N 1T0
or call (519) 845-3112

Teachers

Centennial Christian School
Terrace, B.C.

is seeking applications for a

PRINCIPAL

starting the 93/94 school year

Centennial is a school of 250 students K-10 and is located in scenic Northwest B.C. in a community of 20,000. Plans are underway to add grades 11 and 12 potentially in the 95/96 school year. Therefore, persons with strengths in secondary development would be an asset. We have a dedicated staff of 16 and a supportive Christian School community.
Contact Joe VanderKwaak, Search Committee at the school.

TEACHERS

Applications for positions in intermediate and secondary grades as well as band/music are also being accepted.
Contact Frank Voogd, Principal, at the school.

Centennial Chr. School
3608 Sparks Street
Terrace, BC V8G 2V7
Phone: (604) 635-6173

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

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Classifieds

Events	Events	Miscellaneous

SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION

Marriage Enrichment Weekend

April 16-18, 1993

Leaders:
Herman and Betty Vanderburg
Mike and Shirlene Abma

Place:
Mount Carmel Spiritual Centre
Niagara Falls, Ontario

For further information contact Salem at:

1 Young Street, Suite 512
Hamilton, ON L8N 1T8
(416) 528-0353

40th ANNIVERSARY

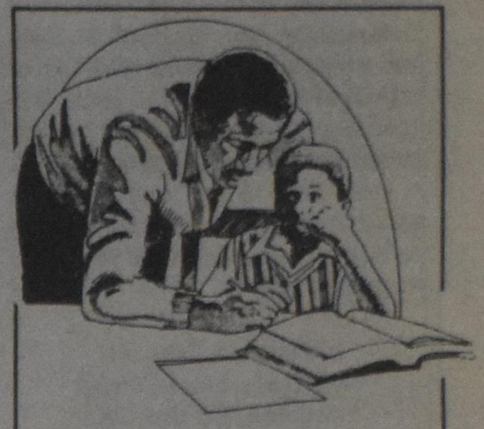
The **Bethel Chr. Ref. Church** of **Acton, Ont.** extends a warm invitation to all former and present members to join us in the celebration of our 40th anniversary, D.V., on

Saturday, May 29, 1993
at the
Acton Curling Club
(1/2 a mile north of the church on Churchill Road North)

Doors will be open at 4 p.m. and dinner will be at 5 p.m. Tickets are $15.00 per person. Social evening to follow.
On **Sunday, May 30, 1993**, a special anniversary service will be held at 10 a.m.

For dinner tickets, accommodation or further information contact:

Klaas or Rienie Feenstra
293 Cardinal Court
Milton, ON L9T 3R7
Telephone: (416) 876-4952
Please reply before May 1, 1993.



Check out our classifieds

First Christian Reformed Church
Orillia, Ont.
will be celebrating its

40th Anniversary

on May 7, 1993

CELEBRATION PROGRAM, D.V.

Friday, May 7, 1993
6:00 p.m.
First Christian Reformed Church
50 Fittons Road West
Orillia, Ontario

Thanksgiving Service
Sunday, May 9, 1993
10:00 a.m.

All former members are invited to attend.
Anniversary book available for purchase.

Please call: Fred Greidanus at (705) 326-3068 or write to R.R. #3, Orillia, ON L3V 6H3 before April 21, 1993 if you wish to join us for dinner.

Calvin Christian School
Hamilton, Ont.

40th Anniversary Dinner

Enjoy an evening of good food and fellowship on **Saturday, April 24, 1993, at 6 p.m., at the H.D.C.H. gym, Hwy. 53, Ancaster, Ont.** Tickets just $20 per person. "Spread the word!"
For tickets or information, contact:

Irene Billiald at (416) 648-1639 or Len Tigchelaar at (416) 679-4029.

Job Opportunities

Opportunity for a

Retired or semi-retired pastor

Fellowship Chr. Ref. Church, Brighton, Ont., a young and growing church of Jesus, is in need of a retired or semi-retired pastor. Brighton is a small tourist town, with a population of 4200, located in scenic eastern Ontario.

For information, contact:
Trudie Aandewiel at (613) 475-3836 (after 5 p.m.)

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ST. CATHARINES, ON
L2W 1A1

Events

Events | **Puzzle**

Calendar

Mar. 14 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, **Ancaster**, Ont.

Mar. 14 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton,** Ont. With Adele Pierre (violin), Joan Harrison (cello) and Paul Grimwood (harpsichord).

Mar. 16-17 Dr. Heiko Oberman, Univ. of Arizona, presents a series of three public lectures on great figures in the Protestant Reformation (Luther, Calvin and Erasmus). At the ICS, **Toronto**, Ont. For more info. call (416) 979-2331.

Mar. 16-19 Organ concerts by Andre Knevel. All events at 8 p.m. **Mar. 16:** CRC, **Ontario, Cal.; Mar. 17:** CRC, **Escondido, Cal.; Mar. 19:** First CRC, **Bellflower, Cal.**

Mar. 19 40th anniversary, CRC, **Emo**, Ont. Info.: (807) 274-9234

Mar. 21 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Organist Christiaan Teeuwsen plays works by Dupre, Weckman and J.S. Bach.

Mar. 25 - Apr. 2 CSS's Harry Houtman will be in **Alberta.**

Mar. 27 "Organ and piano duets" with Andre Knevel and introducing Andre Knevel Jr. At 8 p.m., Mountainview CRC, **Grimsby,** Ont.

Mar. 28 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. With Thomas Bell (baroque flute) and Paul Grimwood (harpsichord).

Mar. 29 Homestead Residential & Support Services annual meeting, 8 p.m., CRC, **Ancaster**, Ont. Dessert social 7-8. Speaker: Dr. Jack Wasserman.

Mar. 30 Can. Chr. Business Federation's ninth annual convention in **Guelph**, Ont. Speakers: Susan Van Weelden, Clare Elgersma, Evert Nieboer, Hon. Jake Epp, and Rev. Ralph Koops. Info.: (416) 522-8602; fax (416) 525-1203.

Apr. 1-3 "Nothing Sacred," a play by George F. Walker, directed by T. David VanBelle. At Redeemer College, **Ancaster**, Ont. (8 p.m.). Preview: **Mar. 30** (8 p.m.). Matinee: **Mar. 31** (12 noon). For info./tickets call (416) 648-2131.

Apr. 2-4 Reformed Marriage Encounter Weekend, Desert Inn, 605 Hespeler Rd., **Cambridge**, Ont. To register call the Riepmas at (416) 877-5641.

Apr. 3 "G.S.T. (Goods/Services/Talents) Auction," 6:30 p.m., Calvin Memorial Chr. School Gym, Scott St., **St. Catharines**, Ont. Don't miss this event!

Apr. 3 Organ and choir concert presented by the Osgoode Township Male Choir and organist Andre Knevel, 8 p.m., St. Andrews Presb. Church, **Ottawa**, Ont.

Apr. 4 "Sundays at Three" Lenten concert, 3 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Organist Bruce Cross plays works by Mendelssohn, Bach, Clerambault and Benoit.

Apr. 7 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Willowdale United Church, **Willowdale**, Ont. Tickets: (416) 636-9779.

Apr. 9 Lenten concert, 8 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Paul Grimwood directs works by John Rutter, Felix Mendelssohn and others.

Apr. 9 The "Listowel Concert Singers" and symphony orchestra present Handel's "Messiah." At 7:30 p.m., Trinity United Church, **Listowel**, Ont. For info. call (519) 291-3106 or 291-4356.

Apr. 9 "Komt Nu Met Zang," 9th annual Dutch song and organ evening. At 7 p.m., Redeemer College, **Ancaster**, Ont. Info.: (416) 648-6585.

Apr. 13 11th Annual Ministers' Conference at Redeemer College, **Ancaster**, Ont. Reflect with Rev. J. Kuntz on "Gleanings from 40 years of ministry" and participate in a hymn festival written and designed by Bert Polman, To register call (416) 648-2131.

Apr. 13-27 CSS's Adriana Pierik visits B.C. (**Vancouver** and **Lower Fraser Valley**).

Apr. 16-18 "Marriage Enrichment Weekend," sponsored by Salem. Leaders: Herman & Betty Vanderburg and Mike & Shirlene Abma. At Mount Carmel Centre, **Niagara Falls**, Ont. Info.: (416) 528-0353.

Apr. 17 Spring concert by OCMA's choirs and band (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Maranatha CRC, **Belleville**, Ont. Benefit concert for Belleville Chr. School! Tickets: (613) 962-7849 or 477-2495.

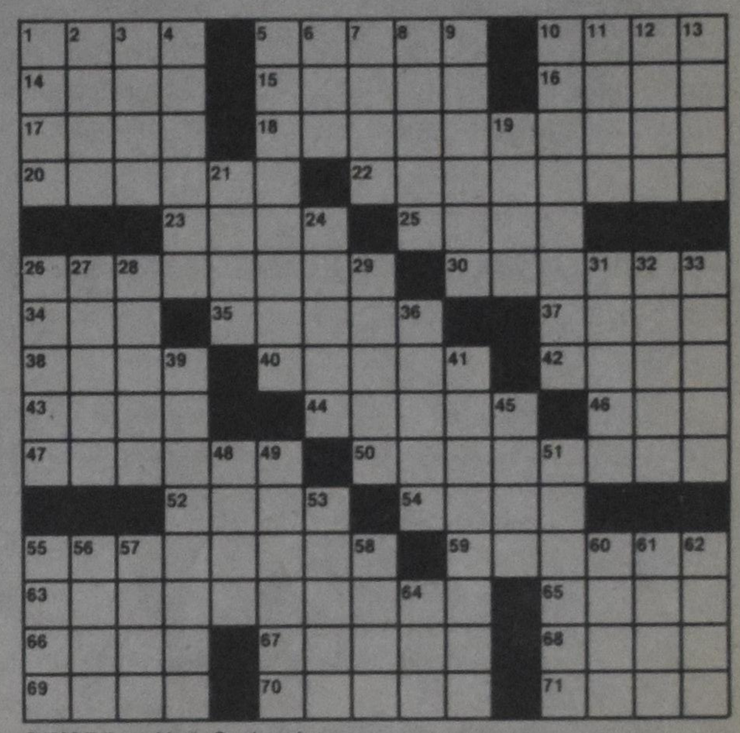
Apr. 21 Spring concert by OCMA's choir and bands (dir. Leendert Kooy), with organist Andre Knevel, 8 p.m., Cambridge St. United Church, **Lindsay,** Ont. Benefit concert for Heritage Chr. School! Tickets: (705) 324-9582.

Apr. 24 Calvin Chr. School 40th anniversary dinner, 6 p.m., HDCH, **Ancaster**, Ont. Tickets $20 p.p. For info. call (416) 648-1639 or 679-4029.

Apr. 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

THIS WEEK'S PUZZLE

by Kenneth Holden



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ACROSS
1 Move swiftly
5 Painter of dancers
10 Rate of progress
14 Gaelic
15 Duck
16 On vacation
17 Bandy
18 Civic is one
20 Papyrus roll
22 Alarmed
23 Padre's brothers
25 Nullify delete
26 Bear and bear
30 Redactor
34 GI's address
35 "Endymion" poet
37 Fashioned
38 Whitney machines
40 Sketches
42 NY canal
43 Over
44 Scullery items
46 Failure
47 Certain film scene
50 Timid and shy
52 Island garlands
54 Aria
55 Bodkin kin
59 Dot
63 Two and too
65 Persian priests
66 Not many
67 Escape by daring
68 Indian city
69 Hovels
70 Takes it easy
71 Coward

DOWN
1 Matched collections
2 Gator kin
3 U.N. has-been
4 Old car
5 Strategically placed
6 Le Gallienne
7 Fuel measures: abbr.
8 Mine entrances
9 Lawmaking body
10 Like some workers
11 MP quest
12 Arrived
13 Observed
19 — Scott
21 Nexus
24 Dapper
26 Dik Browne character
27 Think
28 Painter Claude
29 Galaxy members
31 Lagging
32 Disgrace
33 Orchestra section
36 Influences
39 Gulps
41 Outlines
45 Flatfish
48 Confine
49 One or the other
51 Cousins
53 Filched
55 Iranian title
56 Bean curd
57 "— a man..."
58 Burden
60 Shakespeare villain
61 Fairy tale heavy
62 Phone type
64 Time zone letters

Last week's puzzle

D	U	M	A	S		C	A	P	E		A	M	E	N
E	L	A	T	E		O	X	E	N		D	A	V	E
M	A	T	T	E		T	E	N	T	M	A	K	E	R
I	N	C		T	E	E		D	I	A	M	O	N	D
		H	A	H	A				C	I	I			
P	A	M	P	E	R	S		B	E	L	T	W	A	Y
S	W	A	T		S	T	A	R	S		E	A	R	P
Y	A	K			I	D	A				T	E	R	
C	R	E	E		A	R	E	T	E		A	C	N	E
H	E	R	A	L	D	S		S	L	I	G	H	T	S
		G	O	A				L	O	A	M			
S	L	A	L	O	M	S		P	A	D		A	P	R
P	A	C	E	M	A	K	E	R		A	N	K	L	E
A	L	I	T		N	U	D	E		T	O	E	I	N
R	O	D	S		T	A	D	S		E	G	R	E	T

Send your questions to Peter and Marja

Confidentiality is assured.

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Church news

Christian Reformed Church

Calls extended
— to Essex, Ont., Rev. John Kerssies of Calvin, Ottawa.

Classis meeting
— Classis Huron will meet on Wed., May 12, 1993, in regular session at 9:30 a.m. in the Cambridge CRC, 94 Elgin St. South. Please send all materials for the agenda by April 7 to: Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0

— To Clarkson, Mississauga, Ont., Rev. Martin Contant of First, Langley, B.C.

News

Unrepresented peoples—including Mohawk nation—have own global organization

C.C. Staff

THE HAGUE, Netherlands — The Unrepresented Nations and Peoples Organization (UNPO), often described as an "outsiders club" or as an "alternative United Nations," recently held its third annual meeting, according to a report in the *Chicago Tribune*. Over 60 would-be nations, totalling 100 million people, were represented, including the most recent joiners, the Mohawk Nation from Quebec.

Formed in 1991, the UNPO aims to gather the homeless of international diplomacy, grant them an international forum and lend some legitimacy to their grievances and aspirations. Its six founding members have been joined by 33 others in the past two years, and at least a dozen more candidates are currently clambering to join.

Existing members face a variety of circumstances: witness the situation of the Kurds of northern Iraq, Tibetans under Chinese rule, aborigines of Australia, Crimeans of modern-day Russia, Albanians of Kosovo, the Scanian people of Sweden and the Lakota Sioux Nation of South Dakota (who declared their independence from the United States in 1991).

Some who want a seat in the United Nations take heart from recent history, since Georgia, Estonia, Latvia and Armenia — four former UNPO members — have already "graduated" from the UNPO and taken their place among the other sovereign states.

Other members aim to call attention to their plight as ethnic minorities under oppressive regimes.

For admittance, prospective members must encompass a recognizable geographical area and be representative of its people. They must also renounce terrorism as a policy tool. But that can be a murky issue, as is evident in the case of member Abkhazia, now locked in a violent secessionist revolt against Georgia.

For now the UNPO is struggling to come up with an applicable definition of terrorism. Also under review is its view of self-determination; UNPO believes all ethnic nations and peoples deserve it but officials note it can mean different things in different places.

Manitoba refuses to pay abortion clinics

WINNIPEG (CP) — The Manitoba government says it will not pay for abortions at private clinics, despite a March 2 ruling from the Manitoba Court of Appeal which says it is discriminatory for the province to pay for abortions in hospitals but not in clinics.

The decision does not pave the way for a Winnipeg clinic set up by Dr. Henry Morgentaler to receive payment for abortions, according to the Conservative government's health minister, Don Orchard.

Orchard said the province will revise existing legislation, now judged to be incompatible with the Canada Health Act, in order to protect the integrity of the publicly funded health-care system. It was not the principle of denying the clinics money which was judged to be in error, explained Orchard. Rather part of the provincial abortion legislation was struck down as a result of unclear wording, he said.

If the province could not control where certain health care services are provided, taxpayers would be faced with an enormous bill, he argues.

News Digest

From flowers to furniture

DHAKA, Bangladesh (MCC) — Mosquitoes breed in them, boats get stuck in them, farmers curse them and Mennonite Central Committee (MCC) creates jobs with them.

Water hyacinths, the floating, lavender flowers that bloom in Bangladesh's waterways during the rainy season, are now being made into necklaces, bracelets, chairs and tables through a job creation program.

In the past year MCC technologists developed a new process for turning water hyacinth stems into rope. A group of women collect water hyacinths from local ponds, split the stems, remove the pulp and dries them. Then they braid the stems into rope, using thin strands to fashion jewelry and thicker strands for furniture.

Chess helps children concentrate

TORONTO — *Toronto Star* chess columnist Lawrence Day wonders whether Ontario will follow the lead of Quebec and New Brunswick by introducing chess into the provincial curriculum.

Chess is an enjoyable means of learning logic, concentration and reflection, says Day. He points out that assessments of the program in Quebec have shown that regular chess playing increases student performance in other subjects which require concentration and reflection.

Day doubts that the practice will be added to the Ontario curriculum because of "a strong tradition of anti-intellectualism that afflicts North American culture."

Retiring head of nursing home found job through C.C.

Bill Fledderus

GRIMSBY, Ont. — Fourteen years ago, John Kamphuis left a secure job with the Prince Edward Island civil service to become the administrator of a church-sponsored nursing home. The home had no government subsidy and the building itself was incomplete.

Kamphuis, who turned 65 last June, retired March 12 from Shalom Manor, an expanded 132-bed facility which offers both residential and extended care geared to elderly members of the Dutch immigrant community, thanks in part to governmental operating grants which total $1.8 million per year.

"After 26 years in P.E.I., I found it very difficult to give up the secure world of a civil servant," admits Kamphuis, who worked for the government first as a hospital dietary manager and later as the administrator of a 135-bed home of special care (for the terminally ill).

"My eight children all told me I was crazy to consider a change. But there was this ad for the job in *Calvinist Contact*, and every time I picked up an issue it was there staring me in the face."

COURTESY SHALOM MANOR

John Kamphuis is retiring as administrator of Shalom Manor, a Christian Reformed, Niagara-area home for the aged.

"I really feel God led me to this job to work in a Christian organization," says Kamphuis. "I felt so terribly unsure about it that I almost turned it down when they finally offered me the job. Then when my wife and I first moved to Grimsby, Ont., we decided it would only be for a limited time of three years. But God showed us that this is where he wanted us to stay."

Attitude difference 'unbelievable'

Kamphuis says he finds staff attitudes at Shalom Manor much better than those among the 160 or so staff members he interviewed for hiring during his time in P.E.I.

"There is much less abuse of sick days here at Shalom," he says, thanks perhaps in part to his policy of paying out unused sick days to staff at the end of the year. "The original staff helped me set the right attitude in the beginning. Once you've done that, you've won half the battle," he says.

Looking back on all his years at Shalom, Kamphuis says he is most amazed and grateful for the generosity of the home's constituency, experienced especially during the fund-raising campaigns which have paid for expansions to the home. "I have no words to express how I feel about that," he says.

Shalom Manor, a "bona fide home for the aged," as Kamphuis likes to call it, is owned and operated by the deacons of the Hamilton and Niagara classes of the Christian Reformed Church. It has a special place in the hearts of many of Ontario's Dutch immigrant community who helped to build it and whose elderly are cared for by a bilingual (Dutch-English) staff.

Kamphuis plans to do some consulting in his retirement, to visit regularly at Shalom Manor and to spend his summers travelling in P.E.I. in a recently purchased motor home. (Four of his children live in P.E.I., one in Nova Scotia and three in Ontario).

Willy Kamphuis, his wife, is officially retiring with him, after years of volunteer service to Shalom. Melis Koomans, whom Kamphuis helped to train, will replace him as administrator.